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From the Charleston Gospel Messenger.

The Gregorian Chants.

Their Introduction among the Negroes.

We once heard an aged and venerable Christian lady speak of the wonder and excitement produced in a village of Connecticut, (the Parish of our first Bishop,) by the introduction of Chanting in the Church-service. It was just after the Revolution, and the music had been brought by Bishop Seabury from England, and although perhaps used previously in some of our city Churches, was a novelty in his Diocese. The house where the Choir met to practise, used to be surrounded with people, filling the yard, and standing in the street, to listen to so extraordinary a performance, and who at the close would disperse, hooting and laughing, and calling it an "Indian Pow-wow."

Within a few years we have seen this most ancient style of ecclesiastical music adopted by the New-England Congregationalists themselves; and it must form a new and striking feature in their worship to have the minister, after a "prayer of invocation," read some four or five psalms antiphonally—"the choir responding to the pulpit" in the intonations of a chant. The style of chanting thus introduced in Boston and elsewhere, chiefly by Mr. Lowell Mason, is certainly impressive. The recitative is unusually long, to effect which a whole verse of a psalm is sung to half a single chant; while the cadence, as perhaps is required in that case to relieve the monotony, is managed with brilliant intervals.

Neither this style, however, nor that which prevails in our Churches, can ever, we think, succeed in obtaining the participation of the great body of worshippers, and both alike, therefore, must fail in what we consider one great object of Church music, the communion of the whole congregation in what is theoretically the acclamation of their united, or mutually and universally answering voices, singing to the Lord.

What distinguishes chanting from other styles of music is the recitative, as that part of each chanted verse is called, in which rhythm is disregarded. The note to which this portion is sung is called the chanting note; the remaining portion, and the rhythmical, or measured part of the chant, to which it is sung, are called the cadence. The melody is of course confined to the cadence. One particular advantage, therefore, of this style evidently is, that verses of unequal length may be sung to the same music, certain syllables being set off for the rhythmical or melodial portion, i. e. to the cadence, and the rest sung, or rather recited to a single note without regard to rhythm.

As this communication is more particularly designed to interest such as are unacquainted with music, we shall be allowed, we trust, to explain what is of course very trite and familiar to others. Our object is to call attention to a style of chanting, both venerable from its immemorial use in the Church, and suited to the purposes of worship from its grave, simple and elevated character, and which has the great advantage that a knowledge of it is easily acquired, as we shall illustrate by showing the facility with which it may be introduced among the negroes.

It will be sufficient for the purpose in hand to say, that chants are of two sorts;—those which consist of a chanting note and melody, to which the recitative and cadence of each verse are to be sung respectively;—and those which comprise several parts, each consisting of a chanting note and melody, and intended to be sung in harmony by several performers. The former we may call plain chants; the latter, harmonized chants, or chants in harmony. The chants in common use in our Churches are chants in harmony, and cannot be performed with propriety and effect, except by a trained choir, and even then demand for the most part the aid of an organ. They have their place in congregations where the services of a trained choir may be had, but cannot be introduced elsewhere, or be learned by those who have no opportunity of regular musical instruction; and moreover are unsuited to congregational singing from their very nature, as congregational singing is unsuited to them, and could it be successfully attempted with them, would destroy their peculiar effect, which as it consists in harmony, is ruined by whatever obliterates the distinctness of the several parts, as congregational singing inevitably does.

We are very anxious that this point should be clearly understood:—that a harmonized chant, although richer, more beautiful, often magnificent in effect, when sung by a small and trained choir, not only individually skilful performers, but accustomed to perform together, and assisted by an organ of fine tone and adequate power, is not suited to congregational singing.

For congregational singing we must have recourse to what we have termed plain chants, that is, chants consisting of a single melody, and sung in what is called unison. That we may be understood by many of the class for whom we write, we would explain once more, that a melody is a single tune, composed of single notes sung successively, and possibly by the same person; while a harmony is several tunes sung simultaneously, and of course requiring several persons or instruments to sustain it. Singing in unison is, when several voices unite in singing the same melody. Treble and bass voices are in unison, when singing the same melody, although differing of course in pitch a whole octave; but in a harmonized tune the treble and bass sing different melodies;—the blending of distinct melodies constitutes harmony. Melody is simple; harmony is complex. Melody is the unity of music; harmony is multiplicity in unity. The same richness of effect cannot be obtained from a melody as from a harmony. This should be borne in mind by those who listen to plain chants; for instance, the Gregorian. The adaptation of the latter to congregational singing arises from their very simplicity. In a harmony, although there are several tunes, usually four; one of these (the treble) is always predominant, and gives character to the whole, whence it is called the "air." Now persons having even a good natural ear, without special training and study of the particular harmony, in singing will generally follow this predominant tune air, although perhaps their voices are bass or tenor. That is, they will sing the treble part in unison; they will make but a plain tune or chant of it after all, and will injure or ruin the harmony by destroying the distinctness of the principal melody. This is what is constantly complained of by choirs, that the joining in of the congregation spoils their performance. If plain chants instead of harmonized, were used, the joining in of the congregation would only increase the effect, and might carry it even to sublimity. Almost every one is familar with the overwhelming effect of "Old Hundred," when sung by a large congregation. Now "Old Hundred" is harmonized indeed, but when thus sung, it is the air or treble melody that is alone perceived.

It was by the congregational singing of "Old Hundred" and similar tunes, composed by Luther and his friends, that the Reformation was extended and popularized in Germany. It is their congregational singing of simple and animated melodies—it is their singing in unison, so that all can join, however unpractised—that renders the worship of the Methodists so popular. It was by the singing of hymns to the Trinity to plain chants, that Ambrose skilfully drew his people from Arianism, and confirmed them in their attachment to the Catholic and Orthodox Faith. If ever our Church is to become popular, and to be extended among the uneducated classes, and especially among the negroes, this means of influence must not be neglected. It is a means which can be applied nowhere so extensively as in our primitive worship. Ordering our service as we do, according to the reiterated Apostolic direction, as the early Church scrupulously obeyed it;—"teaching and admonishing one another in psalms, and hymns, and spiritual songs,"—it only needs that we obey the remainder of the inspired rubric,—"singing and making melody—unto the Lord." It is well known that in the ancient Church the singing of the psalms was a very prominent part of worship, and that it was performed, not by distinct choirs, but by the whole congregation, and without musical accompaniment. "The only difficulty," says Bishop Dehon, in his fine sermon on psalmody, "is to conceive how, in the primitive psalmody, as all are not singers, the inconvenience of dissonance was avoided." Had the good Bishop ever heard a congregation chanting the psalms to the Gregorian tones, his difficulty would have been solved;—as he himself quotes from St. Chrysostom, "women and men, old men and children, differ in sex and age, but they differ not in the harmony (musical unison) of singing hymns, for the Spirit tempers all their voices together, making one melody of them all."

Both the facility with which the congregational singing of the psalms and canticles to plain chants, may be introduced, and the great advantages of its introduction, may be exemplified in the results of an experiment of this kind recently made. We do not know that we can here do better than to subjoin an extract from a letter, in which the experiment alluded to is described; and with that conclude this paper.

'Since our arrival, we have been attempting to teach the negroes on Mr. C.'s plantation, to chant the canticles of the morning and evening service to the Gregorian tones. Very few of them, you know, can read, and hence very few can unite in this interesting and important part of our worship. The versicles and short responses in the Litany and Ante-Communion, they soon learn by hearing them so frequently; and they join in their use with great apparent fervor and interest; some have even learned in this way the canticles, or some of them; a few, I am told, can join in the sixth selection which is commonly read when service is held for them. You observe, therefore, that in teaching them to chant, it is necessary to begin with teaching them the words, and this must be done orally, the instructor first repeating a verse or part of a verse, and the negroes repeating it after him. Mr. C. catechises the children on his plantation daily, and with the more advanced class of these we began, taking the Benedictus as the shortest canticle in the morning service, and instead of one of the Gregorian tones, selected the air of a harmonized chant for its greater animation. It was with some difficulty that the children, although accustomed to memorize, learned exactly the words of this short hymn. We alternated singing, and making them repeat the words after us, and by the time they knew the words they could sing the chant through by themselves, keeping time with perfect accuracy. The children themselves were delighted with their new musical acquisition, and you might hear them singing, "Blessed be the Lord God of Israel," about the settlement, from morning to night. The class of smaller children caught it directly from hearing the rest sing it about the plantation, and we found even little things hardly four years old, too small to be catechised, able to sing it in their imperfect pronunciation.

'It had taken the class a fortnight to learn the Benedictus, and we now began to teach them the Venite, to the eighth Gregorian tone; the class of younger children being admitted to hear and learn what they could. They learned this chant in a week, but not so correctly as the first. It is longer, the music graver, and the words perhaps were more artificially divided. Besides, the younger children, by joining in before they have learned either the words or tune, hurt the rest. We had taught the grown people once or twice on Sundays; but they also learned of the children, and from this time both the chants were effectively sustained in the morning service held on Sundays in Mr. C.'s Chapel. As we chanted them every night and morning at family prayers, the house-servants of course learned them directly. You must remember that we have not had the assistance of an instrument.

'It is now about two months since we commenced, but the weather, and occasional absences for several days together, have caused very frequent interruptions in our teachings:—still, both children and adults have acquired enough to show the practicability of the thing, and that it may be carried out indefinitely. The chants which they have learned are the Benedictus, Venite, Benedicte, Bonum est, Misere, (the 51st psalm, 1, 3 and 9—12 verses,) and the Deus Misereatur. The children in attendance at Mr. C.'s house can also sing the Gloria in excelsis. Any one of the older children being called upon, will set any of the chants, and either sing it through alone, or lead the rest. This they cannot yet do however with the Deus Misereatur, which the grown people again can scarcely be said to know, although many of them can sing it with the children. The children, from their eagerness, are apt to sing too fast, but when this is pointed out to them, they will correct themselves and keep beautifully accurate time. One little girl of nine years, who waits on Mrs. H., and has thus better opportunities than the rest, sings all the chants above mentioned, with faultless accuracy of tune and time, and with a sweetness of intonation and simplicity of manner to draw tears from your eyes. When we are absent for a few days on an excursion, this little girl is sent to the negro settlement to be with her mother; and in the evening, I am told, the house where she is will be crowded with the grown people, assembled to make her sing to them and teach them the chants.

'In singing the Benedicte, those who can read sing the first clause of each verse, and the rest join as a chorus in the invariable portion, "Bless ye the Lord; praise Him and magnify Him for ever." At present we use this chant after the first lesson every Sunday morning. You observe that the chants which they have learned form a complete set for both the morning and evening service; in addition to which we have taught them a part of the 51st psalm (as proper for Lent) to the chant which you and I have so often heard to the same words at this holy season, in the Chapel of St. Paul's College. We sing it at family prayers night and morning, and sometimes, when I close my eyes, and listen to the sweet voices of the negro children in those familiar intonations, I can easily imagine myself standing once more with you at the chancel rail, at matins; or noons, or solemn compline.

'The benefits of all this to the negroes you will appreciate without my pointing them out. To learn so much at once of Scripture and of the Church service; to learn it in a way to imprint it indelibly on their memories, and to have it ever at hand for their instruction, warning, comfort, and devotional use; to get such a substitute for the religious songs which they are now accustomed to sing, the sentiment of which, so far as they have any sense at all, is rarely edifying, or even wholesome; to have a new and unfailing source of interest in our worship, and of attachment to the Church itself;—this, and much more, will readily occur to you. You will unite with me in hoping that we may yet see the same result realized through the introduction of the ancient "plain song" of the Church among the negroes at the south, which was accomplished in Chrysostom's time by the same simple means, that "some who cannot read a letter can say (or sing) David's psalms by heart."'

March 20, 1844.

From the Christian Remembrancer.

The Worship of the Blessed Virgin.

Roman Catholics frequently complain, that in regard to this subject, in common with others, local abuses and individual opinions are alleged, and that on these are founded accusations which are in no wise applicable to the Church of Rome, as an organic body with a definite creed. Than this complaint, abstractedly considered, nothing can be more just. We, at least, should be very unwilling that detached sermons, or detached treatises, should be taken as expositions of the true doctrines of the Church of England: and what we demand for ourselves we ought in fairness to concede to others. Because we find an individual Romanist worshipping a wooden image, it certainly does not follow that the Church of Rome is idolatrous: or because we find the peasantry of an ignorant district looking to indulgences as that which delivers them from eternal punishment, it does not follow that they are so put forward by the Council of Trent. Nevertheless, when we find certain doctrines and practices prevailing, not at this or that time, nor in this or that place, but at various periods, and in various countries, sanctioned and *promoted* by those in the highest offices, approved by authors of universal credit, and with no one venturing to protest against them: in such a case we do not see how we can be justly complained of for directly charging such doctrines and practices on the Church of Rome, and *for considering them, if not the necessary, at least the natural development of her creed as it stands.* At all events, no such complaint can be fairly urged against the document we are about to quote. It is not the composition of some obscure and superstitious friar, nor a foolish tract, taken up with keen controversial fingers, out of the hands of ignorant or deluded peasants. And this our readers will presently see for themselves.

The publication which is prefixed to this article is a charge issued by the Archbishop of Lyons, in the course of last year, to the clergy and laity under his spiritual oversight. It treats of devotion to the holy Virgin, with an especial reference to the festival of the Immaculate Conception, (December 8th.) About the time of that festival it might have been seen fastened, in the usual manner, upon the church doors in the city of Lyons. It was there that we first read it: and we subsequently purchased a copy of it at a place not unlikely to attract the steps of an ecclesiastical tourist, Allard's shop, nearly opposite the cathedral; where may be seen the popular theological books of modern France; the works of Gueranger, Le Maistre, and Chateaubriand; the translations from the German, (not always, it is said, to be implicitly relied on,) such as Voicht's Hildebrand, Hurter's Innocent III., and Neander's St. Bernard; and the ***Bibliothèque de la Jeunesse Chrétienne***, approved by the Archbishop of Tours, or the ***Bibliothèque Chrétienne***, under the editorship of M. de Genoude, issued periodically in attractive volumes, like Mr. Parker's reprints, or the Englishman's Library of Mr. Burns. But we must recollect ourselves; we have a more serious and solemn task than to expatiate over the fields of French Bibliography; and we proceed to quote from that copy of the charge which we purchased at Lyons, and which is now lying before us. It commences thus:—

"When the Christian religion was born on Calvary of the blood of Jesus Christ, she appeared to the world with a countenance austere as her language; and, daughter of the Man of of sorrows, she received as her heritage only a crown of thorns; her hands bore no other sceptre than the cross. But this guise would have too much terrified the human heart, if the Saviour had not given to religion, even from her cradle, a companion whose sweetness was to temper her severity, whose charm was to cause the rigor of her law to be forgotten, and the weight of her yoke supportable. This faithful companion was, my dear brethren, *the devotion to the Holy Virgin.* United by the bond of a common origin and the same calling, these two sisters descended together, hand in hand, from the holy mountain, to go and work together the conquest of souls. Thenceforward, wherever was planted the standard of salvation, there were seen displayed the ensigns of Mary. Jesus, in taking possession of a heart, caused his mother to reign there with him: and these two sacred names became inseparable on the lips of the Christian,—as they are in the highest heaven, in the songs of the angels."

Pausing here for a moment, we see, even in these words, in how perilous a manner the divine name of Jesus and the human name of Mary are consociated together, as the objects of a combined worship. And this is one of the ways in which the blessed Virgin is so constantly presented to the regards of continental Christians. It is not that men's minds are led to think with a peculiar reverence (as all who *literally* believe the Incarnation must think) on that human mother who bore our Saviour in her womb, and imparted her human substance to the Son of God. Men are taught to conceive of her as reigning with Christ now, as the ever-present Queen of Heaven, even as He is an ever-present King. It is impossible for any intelligent traveller not to see a thousand proofs of this in France and Italy. Jesus is the object of duty and stern obedience: Mary the source of love, tenderness, and compassion. They are equally put forward (can we say *equally?*) as Beings to be prayed to and trusted in. Life is to be devoted (to quote the exclamation of St. Thomas of Canterbury, with which the cardinal concludes his charge) life is to be devoted and consecrated "to God and to Mary:" and the sinner is taught to believe that, *avec Jésus, avec Marie*, he has nothing to fear in life or in death.

The cardinal next alludes to a sanctuary, as well known to those whom he addresses,—the seat of a mother who watches over a dear family,—and a queen who once stopped the waves which threatened them,—"*et a arrêté* (he continues) *dans sa mission de colère, cette maladie mystérieuse, qui n'aurait traversé votre cité, qu'en levant sur toutes les classes et sur toutes les âges un affreux tribut de sang et de larmes.*" This is, no doubt, the chapel on the hill of Fourvières, a conspicuous object in Lyons, that most picturesque of manufacturing cities. It is a place of pilgrimage, and a scene of special devotion: for St. Mary, as worshipped there, is believed to have saved the city from the awful visitation of the cholera. He then proceeds to trace, in the incidents of the marriage at Cana, proofs of the virgin's regard for men, and her compassion for the afflicted.

"We still love," he says, "to read in these words [John ii. 3—5] that the unhappy man, as well as the guilty man, will always find in Mary a comforter and an advocate; that from the abyss of sin, as well as from the abyss of tribulation, no cry will ever rise without avail towards her throne; and that, in the midst of the storms of the passions, or in the ruins of empires and of fortunes, she will always appear to us in the heaven, like a tutelary star."

A passage follows, having in it much of truth and beauty, on the spectacle of St. Mary standing near the cross on Calvary:—*Stabat juxta crucem Jesu.* But we proceed to what is of a less general character. The passage will sufficiently introduce and explain itself; and we think it will almost give a shock of horror to our serious readers:—

"Why, in the times wherein we live, does the devotion to Mary spread in the Christian world, with increasing splendor and rapidity? Why those burning invocations of the faithful to the *immaculate heart of Mary*, and that incessant reference (*ce recours à tous les moments*) to her mighty intercession? True Catholics no longer pray, in a manner, to Jesus except by Mary: they have no longer any festivals without her: one might say that apart from her they have no longer any hope. Her name is incessantly found on their lips, and her image in all their hearts. Far from opposing these transports (*élans*) of filial piety, the Church applauds them; and from his storm-tossed bark, Peter turns his eyes continually to the *star of the sea.* It seems as though God had handed over his omnipotence to his mother; as though the hands of this pure Virgin could alone dispense to the Jew and the Gentile, the rays of truth and the waters of grace.

"And doubtless, beloved brethren, it is because we are fallen on the evil days wherein we live, that the Spirit, who will aid the Church even to the end of time, has re-animated among the faithful the trust in Mary, and propagated under a thousand different forms, and under so many denominations, the worship (*culte*) of the Queen of the Angels. Does it not enter into the economy of his providence touching religion, to send her more succour, in proportion as the dangers crowd with greater multiplicity on her steps, during her passage over this earth?"

After lamenting the profanation of the Lord's day, the prevalence of cupidity, and the laxity of education, he proceeds:—

"Who shall protect us against the strokes we have merited? We need nothing less, dear brethren, to implore our pardon, than the voice which gave commands so often to the Master of the earth, made a humble and little child for us ..... Accordingly see how the Spirit of God, who willeth not the death of the guilty, but his salvation, re-awakens from every side the trust in Mary; how he inclines the Catholic people to press to the heart of this mother, to seek there an asylum and a protection?"

Now is this idolatry, or is it not? We confess we do not see how the question can be satisfactorily answered. At the close of the Charge, the cardinal-archbishop addresses a few words to his "separated brethren," and says, that the same worship is not given to the Son and the Mother,—that adoration is due only to the Being who is sovereignly independent,—that the heart of Mary is not the source of grace, but only its mysterious channel. But we do not see how these statements can be reconciled with the passages we have quoted, or with others we shall quote presently. Again, we ask the question, is this, or is it not, Idolatry? Is it, or is it not, a *New Gospel?*

How is it possible that the *extraordinary* discrepancy of all this with the whole tenor of the New Testament,—whether in the Acts, the Epistles, or the Revelation,—should not instantly strike the reader? Take the Acts of the Apostles: they do not even mention the name of the Blessed Virgin after the fourteenth verse of the first chapter. It seems as if, after the ascension of our Lord, she stept back at once into the privacy of a subordinate character. St. Peter preached Christ as in all things pre-eminent. The modern Gospel seems to say (we almost tremble to write it:)—"Her (Mary) hath God exalted to be a queen and a Saviour." Take the Epistles. How different are St. Paul's charges from those of the Bishop of Lyons! These are some of the Bishop's words: "The Christian cannot confide to her any sufferings which she has not experienced; he cannot recount to her any misfortune, but that she will be able to show him greater ones in the course of her life.... We fear not to say, that Providence was pleased to cause this incomparable Virgin to pass through all kinds of sacrifices ... in order that she might have more compassion for the evils she had experienced." Can we read these words without awful emotions,—our minds, instantly perceiving the parallel between them and those well-known words on the sympathy of Christ, in the Epistle to the Hebrews? Lastly, if we turn to the Apocalypse (and there we have prophetic visions of the later history of the Church)—where does it speak of the Assumption of Mary? Where of her coronation? Where is she united with her Son as the object of "Angels' songs?"

But we have not finished with our quotations. We have to request attention to one passage more, and we present it without any commentary:—

"It was not enough to revive among the faithful the devotion to the Holy Virgin; God, who seems to have made over our destinies into her hands, has pointed out to us the surest way to make our homage (*culte*) acceptable to her, and the secret of making her more favorable to our prayers. And what can be more pleasing to this *Virgin of Virgins*, than to celebrate her spotless purity, than to proclaim her exempt from every stain, even the original stain? Is not this entire innocence her most glorious privilege? Does she not place it far above the dignity of Mother of God, and of Queen of Heaven? Sets she not a greater value on her exemption from the very slightest spot, than on the immortal crown which surrounds her brow? To supplicate her in the name of the *Immaculate Conception*, is thus to be assured of finding access before her; and to behold her lend an attentive ear to our demands or our complaints.

"The Church of Jesus Christ has well understood this,—in that in her zeal for the honor of her heavenly protectress, she speaks to us unceasingly of her spotless purity. She invites all her children to recur to the *Immaculate Heart* of Mary. This heart she shows to the most guilty, as a sanctuary which, far from being forbidden them, is the refuge where the Divine mercy waits for them: and the name of our Mother, that name blessed of all generations,—she is unwilling, in a manner, that we should pronounce without recounting at the same time that the breath of the infernal serpent had never tarnished its brightness. By a happy inspiration, she has wished that Mary's exemption from original sin should be solemnly proclaimed in the midst of her liturgy, when the blood of the spotless Lamb, the source of all redemption, is in the act of flowing on our altar. Lastly, she encourages the pontiffs to recur to the Apostolic See, to obtain power to celebrate, without restriction or hindrance, that festival so lovely for angels and men, that of the *Immaculate Conception* of Mary."

Thus we are brought to the practical end and purpose of the Charge; which is simply to announce that permission has been sought and obtained from Rome, to celebrate the Festival of the *Immaculate Conception* with high solemnities, on the second Sunday in Advent, and to insert the words *Regina sine labe concepta* in all Litanies of the Holy Virgin, whether privately or publicly recited; to give notice that no edition of the "Hours" of the diocese would be approved, unless this invocation were added to the Litanies; and to exhort all clergy with cure of souls to propagate in their parishes the worship (*culte*) of Mary of the Immaculate Conception, and to instruct the faithful in the spirit of this devotion. These notices are given in five articles at the close of the document, which is dated from the Archiepiscopal palace, Nov. 21, 1842. The whole is concluded with the *Literæ Apostolicæ* previously received from Rome, signed by Cardinal Pedicini, secretary of the sacred rites, and dated June 10, 1842.

Diocese of New Jersey.—Extracts from Bishop Doane's Address to the 61st Annual Convention.

On Thursday, 18, in St Peter's Church, Freehold, the Rev. Mr. Putnam, the minister, read evening prayers, and catechised the children, and I examined them, and preached. On Friday, 19, the Rev. Mr. Finch read morning prayers, and I preached, and administered the Holy Communion, assisted by the Rev. Mr. Putnam. I was mortified to find, after I had left Freehold, that the ability, acquirements and excellent spirit of the devoted young minister, whom God sent there, by me, are cramped and hampered by the temporary tenure of his invitation to the parish. This is the second instance of the kind in this diocese, so far as I have been informed. I take occasion now to say that it is one which I can never recognize; nor, so far as depends on me, permit. I do not wish to be understood as speaking harshly of the matter. Parishes do it, I am aware, partly in ignorance of their duty; more, in a distrust of God's sure blessing on the full discharge of duty. But it is a crying evil, and I must speak plainly of it. It is wrong in principle, and it is injurious in practice. It makes the minister dependent on mere whim and humor, and it tempts the people to disquietude and restlessness. The pastoral relation is perfectly destroyed by it: for it makes the shepherd the mere servant at his will to every sheep in all his flock; not "for Jesus' sake," but "for a piece of bread." Ministers are sent from God. It was not that men felt their wants, and asked for them from Him; but that He saw their wants, and pitied them, and sent them to their rescue. And the Holy Scripture, when it would set forth mankind in most disastrous plight, describes them, as "sheep that have no shepherd." In the Divine wisdom, Bishops, as successors of the Apostles, have, from Him, the care and duty to supply the sheep with shepherds. They ordain ministers. They send them out to feed and guide the flock. They appoint them to their several stations to gather in Christ's sheep that are dispersed abroad; and fit them, in the folds, which He sets up on earth, for the one fold in Heaven. This is the first, simple, elementary pastoral relation. It was so in the times of the Apostles. It is so that beginnings of the Church in heathen lands have evermore been made It is so that, in the waste places, and with the feebler neighborhoods of Christendom, it is, and still must be. And this is commonly regarded as *the Missionary method.* In process of time, when folds are formed, and flocks are gathered, or the ability for both is manifested, the sheep seek out a shepherd for themselves, and call him to be theirs. And this is *the Parochial arrangement.* In both cases, it is the Pastoral relation. In neither case, do I now enter into the question of the means by which the Pastor is supported. What I desire to say is, that, in this diocese, the pastoral relation is expected to exist under one or the other of these forms, and in no mutilation of either, or mixture of the two.* I am well pleased, yea, I rejoice greatly, when congregations seek for a pastor, and take him for their own, and provide for his comfort, and for theirs who are with him, and beseech him to be their own, to lead them, through the pastures of the Church, to the eternal rest of Heaven. But when they do so, I expect them to take him, out and out, "for better for worse," "till death," or the discipline of the Church, ratifying their desire to separate, or else releasing them from an unprofitable bond, "do them part." I cannot consent that the "Ambassadors for Christ" and "Stewards of the mysteries of God" be hired, by the month, or by the year, as men are hired to drive a carriage, or to milk the cows. Where there is not the ability or the desire to undertake this mutual bond, it is at once my duty and my pleasure, to the utmost of the ability, that, by any honest means, I can command, to supply the best and fullest services that circumstances shall, by any possibility, permit. Happily, the tide sets inward with this diocese. Able and faithful men are prepared to come among us, if a living only can be had. This is the least that any can expect. That no misunderstanding for the future may occur on this important subject, I will now set forth plainly and fully its canonical relations. By Canon VII. of this diocese, it is provided that, "On the organization of any new parish in this diocese, or on the occurrence of a vacancy in any existing parish, it shall be the duty of the Wardens or other officers of such parish, to give immediate notice of the same to the Bishop; and until provision be made for the supply of the same, the Bishop may cause it to be supplied at his discretion, by missionary services, or otherwise." As heretofore, so hereafter, on such notice being received by me, I shall use all diligence in the discharge of the important duty thus devolved on me. By God's help, through much kindness of my reverend brethren, my efforts in this behalf have heretofore been successful. And I now desire to say, once for all, that I prefer that this responsibility, however arduous and anxious, should rest with me, however long, until there be, in the first place, a clear ability to furnish the entire support of a suitable minister, and, in the second place, until such minister be found. A vacant parish is an anxious care. But it is nothing to a parish ill supplied. When these two requisites are met—a suitable support secured for a minister, and a suitable minister that will accept the charge—then, by Canon XXX. of the General Convention of 1832, it is "required, that, on the election of a minister into any Church or Parish, the Vestry shall deliver or cause to be delivered to the Bishop, or, where there is no Bishop, to the Standing Committee of the diocese, notice of the same, in the following form, or to this effect: 'We, the Church Wardens, (or, *in case of an assistant minister;* we, the Rector and Church Wardens,) do certify to the Right Rev. [*naming the Bishop*,] or to the Rev. [*naming the* ***President*** *of the* ***Standing Committee***,] that [*naming the person*] has been duly chosen Rector [*or* assistant minister, *as the case may be*,] of [*naming the* ***Parish*** *or* ***Church*** *or* ***Churches***.'] Which certificate shall be signed with the names of those who certify." Until I receive such certificate, from any new or vacant parish, I must consider it as vacant still; and I must be understood as construing this certificate as excluding all engagements for a term of time. I do not touch, in this connection, the question of the institution of Rectors elect. It is known to all, that by the Constitution of this Diocese, which, I trust in God, will not, in this respect, be changed, the right to a vote in this Convention appertains to none but instituted Rectors, actual Missionaries, and the relations there especially provided for.

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So closes my annual report of service. At a time, when, those who "have evil will at Sion" are clamorous for her downfall, and even the sanctuary's inmost courts are outraged by their echoes, I cannot but record, in making it, the expression of my thankfulness to God, of whose sole mercy it is, that this has been by far the most encouraging year of my Episcopate. In almost every parish, I have found tokens of increased devotion to the Church, and in many of these most significant and satisfactory. There is an universal increase of zeal among the clergy, and of interest among the laity. At the same time that parochial services are multiplied, (in several parishes, on all the holy days,) there is a greater readiness to engage in extra missionary duty. They have more numerous, and more attentive congregations than ever before; and every where an increased desire to know the truth. Of outward signs, are to be noticed great improvement in several of the church edifices; churches, enlarged or about to be enlarged; new churches, in progress, or in prospect; debts, contracted in building or enlarging churches, paid off, or nearly so; organs, fonts, and side-tables, for the rubrical administration of the Holy Eucharist, in several instances introduced; Parsonages, completed, in progress, or in repair; an old church which had fallen into ruins, years and years, about to be revived and rebuilt; the completion and consecration of the beautiful Church at Rahway, by a parish, which since the last visitation, has started from almost extinction, into new and vigorous life; the noble undertaking at Mount Holly; and, to enumerate no more, the commencement under the most favorable auspices, of the plan for Central Schools and Missions, proposed in the Episcopal Address for 1842, and heretofore without response from any quarter. With these new signs of life, the pledges of God's gracious favor, it becomes us to devote ourselves anew to Him, with more entire and self-surrender. "If God be for us, who can be against us."

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The people of the State of New Jersey having entrusted to a Convention of their own appointment the framing of a Constitution, for their civil government, I have deemed it a proper occasion to exercise the trust reposed in me, to set forth a form of prayer, for their direction, in the important work committed to them. In the strifes of men, the Church can take no part. She lends herself to no political scheme or partisan interest. She has to do with high and holy things. Her "kingdom is not of this world." But to whatever makes for national prosperity and peace, domestic happiness, or individual improvement, she is trembling alive. She has prayers for "all sorts and conditions of men." She has deprecations against every form of public or of private ill. Especially, as the Apostle Paul enjoined, does she commend to God His ordinance, for human government, that "rulers may rule well, and the people live quiet and peaceable lives, in all godliness and honesty." It has been our sin and folly, as a people, to trust in man too much. The ballot box has been well nigh regarded in the place of God. We have sacrificed to our net, and have burned incense to our drag; as if by them our portion should be fat, and our meat plenteous. God has rebuked us for our forgetfulness of Him. He has corrected us for our good. Let us be thankful for the lesson. Let it admonish us to cease from men; to moderate our expectations from human institutions or exertions; to seek first the kingdom of God and His righteousness, in the assurance that thus He will add to us all other needful things. Making His Gospel the rule of all our actions, and His approbation our highest and constraining motive; providing out of all the people, so much as in us lies, "able men, such as fear God, men of truth, hating covetousness," to be our lawgivers and rulers; and fervently commending to the care and guidance of Almighty God our favored and beloved country, and all its interests and institutions, we shall do our part well, as citizens and men; and win that blessing from the Lord, without which all beside is vain. "Happy are the people that are in such a case; yea, blessed are the people that have the Lord for their God."

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* This mixture has been attempted for some years; but not to good advantage. The reliance on assistance from the diocese tempts the Congregation to under-estimate its own ability. Meanwhile, ground purely missionary goes uncultivated. As soon as practicable, I desire to get rid of it. I wish the Congregations that have been thus aided, either by a vigorous exertion, to make up the entire support of their ministers; or, till they can do so, to receive them entirely as missionaries, and give what they can statedly to the Offerings,

My brethren of the Clergy and of the Laity, before we meet again the highest Council of our Church will hold another of its sessions. The eyes of evil men are turned to it, with hope that it may be for evil. Faint hearts among us are, if possible, promoting what they fear. Our refuge, in both cases, is the same. "In quietness and in confidence shall be your strength." Never since fervent Seabury and gentle White came to us, in the grace of the apostleship, had we, as Churchmen, such encouragement from God. Never, if we are faithful to our standards, and devoted to our work, had we such cheering signs above us and before us. Only let us fix our hearts upon the Cross. Only let us set our eyes upon the heavens. So shall we crucify ourselves to the world. So will He draw us to Himself. His word of truth, His apostolic ministry, our common prayers, our mystical communion in Him, with hoary prophets, blest apostles, burning martyrs, saints of every age and every land; by these He binds us to Himself, by these He binds us to each other. Who shall divide what God has joined together? Who shall divide us from His love, in Jesus Christ His Son. "Only let your conversation be as it becometh the Gospel of Christ; that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel, and in nothing terrified by your adversaries." Then, as of old, the Churches shall have rest, and shall be edified; and, "walking in the fear of the Lord, and in the comfort of the Holy Ghost" be "multiplied." "Thine eyes shall see Jerusalem a quiet habitation."

GEORGE W. DOANE.

Newark, Thursday in Whitsun week, 1844.

From the Christian Witness.

Diocese of Massachusetts.

Wednesday Morning, June 12.

The Convention met at 10 o'clock in Trinity Church. Morning Prayer was read by the Rev. S. B. Shaw, rector of St. Luke's Church, Lanesboro'. The Right Rev. Bishop conducted the Ante-Communion Service, assisted by the Rev. T. Edson, rector of St. Anne's, Lowell, who read the Epistle. The sermon was preached by the Rev. H. W. Lee, from Psalms cxxii. 7: "Peace be within thy walls, and prosperity within thy palaces." It was an interesting and faithful discourse on the means of promoting the prosperity of the Church,—and the signs of its prosperity,—and was peculiarly satisfactory in its exhibition of the importance of preaching as the paramount agency for the conversion of the sinner and the edification of saints. Its presentation of the place and use of the sacraments in the Christian scheme was sound and scriptural.

After the sermon, a collection was made in aid of the Society for the Relief of the Widows and Orphans of Deceased Clergymen, commended to the liberality of the congregation by a few pertinent remarks from the Bishop.

The Bishop administered the Lord's Supper, assisted by the Rev. Messrs. Shaw and Edson. After the Communion, the Convention was called to order by the Right Rev. Bishop. Nearly every clergyman of the diocese, and a large lay delegation were present. The Rev. H. W. Lee was unanimously re-elected Secretary. The Bishop nominated the usual committees, on titles to seats,—on admission of new parishes,—on finance, and on arrangements for next Convention. The rules of order adopted at the last Convention were established as the rules of the present session. The report of a committee on the Constitution and Canons, appointed at the last Convention, was ordered to be printed for the use of the members. The Bishop gave notice that at the opening of the afternoon session he should deliver his annual address, and the Convention adjourned to meet at half past 4 o'clock.

At half past 4 o'clock, P. M., the Convention re-assembled, and after some reports from committees, the Bishop proceeded to give the following

[Here follows the Bishop's Address.]

Besides the admirable address of the Bishop an excellent report from the Board of Missions was presented to the Convention, and read by the Rev. Charles Mason, Secretary of the Board. From this, as from the Treasurer's account which was shortly after submitted, it appeaaed that the missionary contributions of the diocese through this channel have been $9,903 80; to home missions $2,901 56, and to the depaatments of the general missions of the Church, $5,714 44—3,513 58 given to the foreign department, and 2,190 86 to the domestic. The report of the Standing Committee was offered by the Secretary, the Rev. Mr. Woart. The election of Standing Committee, Board of Missions, Delegates to the General Convention, &c., was fixed as the order of the day for 11 o'clock, to-morrow.

Thursday Morning, June 13.

The Convention assembled at 9 o'clock, and after Morning Prayer proceeded to business. The Treasurer's account, and several reports from committees were presented. At 11 o'clock the order of the day was taken up, when the following officers were elected:—

Standing Committee.—Clergy: Rev. A. H. Vinton, D.D., Rev. John Woart, Rev. Geo. M. Randall. Laity: E. S. Rand, Jr., Esq., Geo. M. Dexter, Esq, Otis Daniell, Esq.

Rev. Isaac Boyle, D.D., was unanimously re-elected Treasurer of the Convention.

Board of Missions.—Clergy: Rev. A. H. Vinton, D.D., Rev. C. Mason, Rev. H. W. Lee, Rev. Clement M. Butler, Rev. John L. Watson, Rev. T. R. Lambert, Rev. N. T. Bent. Laity: W. Appleton, Esq., B. P. Richardson, Esq., B. Howard, Esq.

Commissioners on Church Extension.—Clergy: Rev. A. H. Vinton, D.D., Rev. Charles Mason, Rev. Theodore Edson. Laity: W. Appleton, Esq., G. C. Shattuck, Jr., M.D., Geo. M. Dexter, Esq.

Tract Committee.—Clergy: Rev. C. M. Butler, Rev. E. M. P. Wells, Rev. Charles Mason. Laity: J. S. Greene, Esq., Hon. Simon Greenleaf.

Deputies to the General Convention:—Rev. Titus Strong, Rev. Theodore Edson, Rev. Edward Ballard, Rev. Patrick H. Greenleaf, Hon. Edward A. Newton, Hon. William Appleton, Chs. R. Codman, Edward S. Rand.

Trustees of the Theological Seminary.—Rev. A. H. Vinton, D.D., Rev. Theo. Edson, Rev. Edward Ballard, Rev. Charles Mason, Rev. John L. Watson, Rev. Clement M. Butler, Hon. E. A. Newton, Hon. J. S. Copeley Greene.

Rhode Island Convention.

This body met in Zion Church, Newport, on Tuesday and Wednesday, June 11 and 12. On the Monday evening immediately preceding the session, divine service was held in the church. The evening service was conducted by the Rev. Thomas H. Vail, of Westerly, and Bishop Henshaw preached to a large and very attentive audience on the *Nature and Importance of Evangelical Repentance.* The great truths connected with this foundation-duty in all practical religion, were most clearly presented, and most impressively and earnestly pressed home upon the conscience; and the stillness and solemn respect of the congregation were most manifest tokens of the good influences of the discourse. None could have left the house without realizing that their first and immediate duty was to repent.

On Tuesday morning, pursuant to regular notice, the Convention assembled in Zion Church, (of which the Rev. Benjamin Watson is rector,) at 10 o'clock. The morning service was conducted by the Rev. Messrs. Cook, of Bristol, and Hathaway, of Warren; and the Convention sermon was preached by the Rev. Silas A. Crane, of East Greenwich. The holy communion was administered by the Bishop, assisted by the Rev. Messrs. Hathaway and Cook. At about 1 o'clock, the Convention was opened, the Bishop being in the chair. The clergy were called, and the testimonials of lay delegates were referred to the usual committee, when the Convention adjourned to the afternoon.

At 3 o'clock, the Convention being opened, the Committee on Testimonials reported the names of the lay delegates, and a list of the clergy now entitled to seats was presented. The Rev. Azel D. Cole, of Woonsocket, was re-elected Secretary. Clergymen visiting the city, and candidates for orders, were invited to take seats in the Convention.

The Bishop then presented his annual address. It being his first address of this sort, he alluded in most touching terms, to the circumstances of his connection with the Diocese, to the pain of parting with a beloved congregation in a distant city, and to his earnest desire to imitate the eminent virtues of his early teacher and holy predecessor—the venerable Griswold. The address exhibited this fact, that he had not been idle, but, on the other hand, full of labors. Since his consecration, he has, in Rhode Island and Maine, and once in Connecticut, at the request of its Bishop, held many confirmations. If we have received the number aright, he has confirmed in all 266,—out of the Diocese of Rhode Island, 53. He has administered the holy communion 24 times, in various places; and preached 225 sermons. He has ordained three priests and two deacons. The statements of the address reach back, you will recollect, only some ten months. Grace Church, Providence, of which the Bishop is rector, has also received his constant attentions. The congregation is much enlarged. The old church has been pulled down, lots (on which houses were standing) on both the side and rear of the old building have been bought, and now there is a fine large lot nearly 200 feet square, on which a large and beautiful church, of the pointed Gothic style, is to be soon erected, by his enterprising and liberal congregation.

After the address, a committee was appointed on such parts of it as suggested subjects for the action of the Convention—for example, on the enlargement of our domestic diocesan missions, the establishment of a diocesan school, and of a depository board. A committee appointed by the last Convention, reported an act of incorporation, which had been granted by the legis lature. The act was accepted by the Convention, and a committee was appointed to petition for some few alterations to conform the act to the existing constitution of the Diocese.

A committee on the division of the Bishop's Fund of the Eastern Diocese reported, and were discharged, and another appointed on the same subject.

Reports were read from the Treasurer of the Convention and from the Standing Committee. The Board of Education, and the Board of Sunday Schools reported.

The parochial reports were presented to the Bishop, that he might furnish an abstract of them for the journal, and the reading of them was accordingly dispensed with.

A finance committee was appointed.

The 5th and 6th Canons were so altered that the Bishop should be *ex officio* chairman of the Board of Education and of Sunday Schools, as he is already of the Board of Missions.

The sum of $500 was voted for the Bishop's salary during the next conventional year.

An amendment in the Office of Institution, proposed by the General Convention, was approved by the Convention. Another proposed alteration of the General Constitution of the Church, so as to allow the consecration of Missionary Bishops for Foreign Missions, was laid before the attention of the Convention.

After some business of minor importance, the Convention adjourned till 9 o'clock, A. M., of the following day.

In the evening there was public worship in Zion Church. The service was read by the Rev. James H. Eames, of Wakefield, and the sermon preached by the Rev. Mr. Cook, of Bristol.

On Wednesday morning, at 6 o'clock, the morning prayer was read in Zion Church; and after the service a meeting of the Convocation was holden.

At 9 o'clock, the Convention met after the reading of the Litany. The proposed alteration of the General Constitution of the Church, so as to secure the appointment of foreign Bishops, was approved. The Board of Missions made its annual report. A resolution of thanks to the ladies' sewing circles of the Diocese, which have been the most efficient agents for raising funds for diocesan missionary purposes, was passed. The committee on the Bishop's address, reported resolutions on the three subjects suggested by him, as already alluded to, which were adopted, and committees appointed accordingly. The Standing Committee was then elected. Several resolutions evincing an earnest zeal in behalf of missions, and illustrating the catholic spirit and energy of this Diocese, was passed, and will probably be forwarded to you in season for your next paper.

The Rev. Dr. Crocker, and the Rev. Messrs. Waterman, Penny and Cook, and Messrs. Alexander Duncan and J. H. Gilliat were elected Trustees of the General Theological Seminary.

The Rev. Hobart Williams, the Rev. Dr. Crocker, and Mr. Ezra W. Howard, were elected as the Board of Education.

The Revs. Benjamin Watson and John H. Rouse, and Mr. John H. Gilliat, were elected as the Board of Sunday Schools.

The delegates elected to the General Convention, are the Rev. Dr. Crocker, the Rev. Messrs. Taft, Waterman and Cook; and Messrs. George S. Wardwell, William G. Goddard, Nathan M. Wheaton, and Benjamin Hall.

Mr. Edward Howard was elected Treasurer of the Convention.

The following gentlemen were elected the Depository Board: the Rev. Messrs. Waterman, Cook, and Watson of Newport; and Messrs. Gilliat, Howard and, Walcott.

A communication from the Secretary of the Domestic Board of Missions, enclosing proposed resolutions in regard to the formation of an Indian Diocese. The general principle of forming such a diocese was approved by resolution, but the details of the proposed plan, were left to the discretion of the next General Convention.

After the reading of the minutes, the 107th Psalm was sung; and after prayer and the benediction by the Bishop, the Convention adjourned.

Its proceedngs were all marked by the most delightful harmony, and there was probably not one who did not most heartily appreciate the appropriateness and the beauty of the sentiment in our closing Psalm:

'How vast must their advantage be,
How great their pleasure prove,
Who live like brethren, and consent
In offices of love!'

Very respectfully, Mr. Editor, yours, &c.

—*Christian Witness.* T. H. V.

Diocese of Michigan.

We are indebted to an esteemed clerical friend, (who informs us that we are to be favored with a fuller account by another brother,) for the following interesting letter, written at the close of the tenth annual Convention of this diocese, held at Flint, on the 30th and 31st of May.

"No meeting of this nature have I ever attended with so much pleasure. With two or three exceptions, all the clergy of the diocese were present, with a fair lay delegation; and the greatest harmony and unanimity prevailed throughout. While 'novelties disturb the peace' elsewhere, we are thankful to God that no such novelties are known among us; but the Church, in her full beauty and excellency, is every where preserved and set forth, without any disturbance, or unpleasant feelings. A good deal of diocesan business was transacted; but as it is expected that the Journal will be published in a week or two, I need not now refer to it. The following preamble and resolution, however, (which were *unanimously* passed,) are of general interest; and since they come from a diocese, not only theoretically but practically well acquainted with the subject of Missions, I conceive that they should carry some weight:—

"The committee to whom was referred the communication from the Board of Missions, on the subject of an 'Indian Mission,' would report, that they believe the Diocese of Michigan is as deeply interested as any other for the welfare of our Indian brethren; but inasmuch as in some of our dioceses provision is already made for their religious and moral improvement; and inasmuch as we already have Missionary Bishops whose jurisdiction extends over a vast extent of the Indian country; and inasmuch as the amount of funds raised by the Church for many years past is very inadequate to the support of the missionaries now in the employment of the Board, and to the supply of the great number of other places already white unto the harvest;—therefore

"*Resolved*, That this Convention deeply deplore the existence of the difficulty to the proposed scheme, as they conceive, from pecuniary inability; and would very much rejoice to learn that the liberality of our Christian brethren was commensurate with the wants, not only of the members of our own household of faith, perishing for lack of spiritual food at our very doors, but with the wants of the whole world."

The delegates to General Convention are, of the Clergy, the Rev. Messrs. Cuming, O'Brien, Brown, and Fitch; and of the Laity, Messrs. Trowbridge, Demill, Miller, and Baldwin. The Standing Committee are, of the Clergy, the Rev. Messrs. Cuming, Brown, Fitch, and Fox; and of the Laity, Messrs. Trowbridge, Baldwin, and Miller.—*Banner of the Cross.*

Communications.

For the Churchman.

"Fellowship of Kindred Minds!"

Mr. Editor,—Three of our Bishops are vice-presidents of "The American Tract Society!" It is so stated in the accounts of that Society's late proceedings, which are all abroad. And the statement surprised me amazingly, Mr. Editor, particularly the enumeration of our venerable presiding Bishop as one of the number mentioned: of the others I had not the same reason to know so much. I had just been reading the article of your correspondent M. C. R., in the Churchman of last week, in which are given that Bishop's emphatic opinion and language in regard to sects of all names,—his linking together of all, "from the Romanist to the Mormon," in one class to be reckoned, when one of those accounts came before me. I felt, therefore, most strikingly the incongruity of the position in which he, especially, seemed to be placed; and was tossed by the perplexity till the explanation was suggested, which is now to be furnished, that others may have its benefit. It is, that the sectarists in that union, ignorant of the estimate in which they are held by the Bishop, as compared with the body of which he is a member, have put him thus over them, and made him appear to "lisp" their "shibboleth," to serve their cause by the influence of his name, and perhaps to propitiate him by a gift of office, WITHOUT HIS KNOWLEDGE AND CONSENT. The opinions of the Bishop, as now before them, must satisfy that "the fellowship" they have thus sought is any thing but that "of a kindred mind;" and should show us that we owe it to the members of "the household of the faithful" not to judge them from the incongruous relations in which those who are without may seem to place them, but from their avowed opinions and admitted policy. Thus may others, as well as Bishop Chase, be spared accusations of inconsistency so gross as the fellowship of what they most emphatically reject and abhor.

Yours, truly, J. R. A.

For the Churchman.

Religious Poetry.

Mr. Editor,—Some extras of the New Mirror, entitled "Songs for the Sabbath," "Sacred Rosary," "Harp with the Sabbath tone," &c., having fallen under my notice, they have suggested a thought which perhaps might be carried out to a valuable result. As a parent, teacher, and clergyman, I have had frequent opportunities to observe the influence of poetical reading in the formation of character, and its effects in developing and directing the impulses of the mind; and I have concluded that we too often regard the pious muse with a measure of indifference that is much to be deplored.

The avidity with which children seize upon low ballads—the universal practice of song-singing at social parties, and the great increase of this species of composition, teach us that there is an element in our nature which is entirely in subjection to the charms of song, and which will almost inevitably take its permanent tone from the earliest cadences that are chanted to it. Is it not important, then, that we counteract the pernicious effects of the mass of profane and trifling poetry that assails the eye and ear incessantly, by introducing a sufficient supply of pure, elegant and elevated verse?

The Churchman, and other religious papers, it is true, from the unobtrusive "poet's corner," often delight us with lofty and delicious strains, but we require a concentrated effort upon this subject that shall attract and command general attention. It might not be unworthy of the Church itself to disseminate in tracts, or by similar means, the many exquisite gems of devotional lyrics, which if widely known, would soon supersede the senseless or immoral doggerel that is now wedded to nearly all our social music.

The words adapted to compositions for the piano are mostly too silly for sensible people to sing at any time; but on Sundays the parlor instrument is silenced by general consent, for the manifest reason that its ordinary exercises are repugnant to refined taste and Christian feeling. This ought also certainly to be remedied.

The publications named at the beginning of this article are charming specimens of the improvement that is so much needed, but it is to be feared that no house can furnish a protracted series sufficiently cheap and attractive, unless Christians second the enterprise in some united and efficient manner.

If this hurried paragraph meet your approbation I shall endeavor to elaborate the idea more worthily in a future communication.

New York, June, 1844. H.

The Churchman.

New-York: Saturday, June 22, 1844.

Removal.—On Tuesday next THE CHURCHMAN OFFICE and Bookstore has been removed to No. 161 FULTON STREET, THIRD DOOR WEST OF BROADWAY, and OPPOSITE ST. PAUL'S CHAPEL, up stairs.

The subscriber tenders his thanks to his friends for their kind patronage, and solicits a continuance of their favors at the above house. **James A. Sparks.**

OMISSIONS.—The following article was accidentally omitted last week. [We also omitted to hand to the printer a proof of "Robert Court," in which the Italian quotation was correctly printed.]

Not having received the late numbers of the British Magazine we are indebted to the Banner of the Cross for the extract on our first page from Mr. Macmullen's thesis; an extract which leads us to repeat the wish that both the theses may be reprinted in this country. Our present object is merely to request the reader to bear in mind that Mr. Macmullen's admission that "our Book of Common Prayer taken by itself, and without those aids which are its legitimate interpreters, implies, perhaps, rather than teaches the truth we have been contending for," was not meant to apply, and is not applicable to our American Prayer-book, in which the truth contended for is *expressly taught;* the "express prayer" of the first book of King Edward VI., referred to by Mr. Macmullen, being made a part of our Communion Service, though not contained in the English Prayer-book.

☞ It will be seen from the notice in another column that the Commencement of the Theological Seminary will be held this year in St. John's Chapel.

The English Bible.

A clergyman from the interior lately applied to us to procure for him a copy of the authorized English version of the Bible as appointed to be read in churches, and we were compelled to say in reply, as we have often said before, that we did not know where such a book was to be bought. Can any of our readers inform us? If so, we shall be greatly obliged for the information.

Of course, by the authorized version, we mean that which contains the marginal readings and references. Surely if a man translates from the Hebrew or Greek, or any other language into English, and puts into the margin of his translation various readings which though not so flowing English, are yet nearer to the original and make the sense plainer, the editor or printer who omits these readings does not give the version which the translator intended. He gives but part of the translation, and omits that part which in nine cases out of ten the translator relies on to give the more exact sense of the original. So it is with the authorized version; the marginal readings are a constituent part of it, and when they are omitted the version is mutilated. The like may be said of the marginal references; for the translator's end, which is to convey to his readers his own sense of the original, is measurably defeated by the omission of any and every help on which he has relied for its attainment. In the case of the authorized version, the Church being the translator, and designing to convey her own sense of the original to her children, any alteration of the references, in the way of addition or substraction, is a very serious matter, inasmuch as it substitutes private and unauthorized teaching in the place of the public and authoritative teaching of the Church.

The most cursory glance at the marginal references will show their importance in giving the mind of the translators as to the meaning of the original. The reference, e. g. at the first words of the Book of Genesis to the first words of the Gospel of St. John is one that would not have been given by a Socinian or an Arian. Of late so many Bibles have been edited under the direction of Methodists and Calvinists and of private men in the Church, with superadded marginal references of their own, that it is difficult to find any other. Conner & Cooke's Bible, published in 1833, (which is the best American edition that we happen to know,) professes on the title page to contain "The references and marginal readings of the *Polyglott Bible, with numerous additions from Bagster's Comprehensive Bible.*" Harper's Bible, now reprinting, which deserves encouragement as a work of art, does not indicate the source from which its marginal readings and references are obtained. A Philadelphia edition now lying before us, is edited "with those copious maginal references known by the name of Canne's notes." The references in all these editions are different from each other, and all of them more numerous than those of the authorized version. And as to the marginal readings a single instance will illustrate the importance of having a Bible which contains only the genuine. Our instance shall be taken from 2 Sam. 24: 1.—"And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." In the authorized version the marginal reading for *he* is *Satan;* in Canne's Bible it is *The Lord.* The American Bible Society has, we understand, published one edition of the Bible with marginal readings and references; but as the Apocryphal books are omitted, the Society's edition is not *the* Bible "appointed to be read in Churches."

Our object in these remarks is to aid others by obtaining information as to where or of whom copies of the authorized English Bible may be bought: we mean a Bible which contains and is throughout conformed to the old title page: "The Holy Bible, containing the Old and New Testaments: newly translated out of the original tongues; and with the former translations diligently compared and revised. By His Majesty's Special command. Appointed to be read in churches." The last clause, "Appointed to be read in churches," makes it plain that what are called the Apocryphal or Deutero Canonical Books are included, portions of these being "appointed to be read in churches;" and if any man can tell us where in this land of Bibles to buy such a book as answers to the above title page, in other words, such a book as a plain Church Bible, without note or comment, save such as are an integral part of King James's version, he will confer a favor on many applicants. Every copy that we know of is a family heirloom from a past generation. And such American and late English editions as we happen to have seen which profess to give marginal references, give such as are likely to insinuate some other meaning than that designed by the Translators. We want neither more nor less than a genuine English Bible. Where can it be had?

Essex County Mission.

At a meeting of the Missionary Committee of this Diocese, on Tuesday, June 18th, action was had of which the following is the minute:—

"The Bishop stated to the Committee that it was the strong desire of the friends of the Church in Essex County that the Rev. Mr. Dyer, appointed missionary to Keeseville and Essex, be considered as a missionary at large for that County, even if the Committee have not the means of appropriating for his services the amount of salary desirable for a County Mission; and that he had therefore instructed Mr. Dyer to extend his missionary labors accordingly. Whereupon,

"Resolved, That the field of the Rev. Palmer Dyer's missionary labors be denominated 'the Essex County Mission,' and extend to all parts of that County not embraced within the proper labors of the Missionary at Ticonderoga."

At the same meeting assurances were given, through the Bishop, of *special* payments in behalf of the station at Pleasant Valley and Lithgow, Duchess County, if the Committee will divide it into two stations, and appoint a missionary for each. Whereupon such division was made, and the Rev. William B. Thomas appointed missionary at Pleasant Valley, and the Rev. Samuel J. Evans, Deacon, missionary at Lithgow.

It appeared by the Treasurer's report that the indebtedness of the Committee on the first day of July will be $1229 78 cents, of which but a small portion is now in hand. The Committee, therefore, are compelled to adhere to their resolution to suspend for the present appointments of new stations, and the supply of vacancies in existing stations; exception being made only in the case of places for the support of whose missionaries a sufficient amount of *special* funds is transmitted or pledged to the treasury. Several promising parishes are now suffering under the operation of this resolution; for whose relief the diocese has abundant means; which would be available under the influence upon it of sounder Christian principles, and a purer Christian sympathy.

AMERICAN UNITARIAN ASSOCIATION.—At the annual meeting of this body at Boston on the 28th, Judge Story was elected President, in place of Dr. Nichols, of Portland, who declined on account of ill health. During the exercises Judge Story congratulated the Association for the happy and auspicious circumstances under which it had assembled.

Some twenty years ago, continued the speaker, a few of us, among the number the much respected Dr. Bancroft, assembled to take measures to form this Association to see if any thing could be done for the cause of Unitarianism and liberal Christianity. Thanks be to God, much good had been effected through the instrumentality of the Association. It had been the means of breaking up much of the sectarianism of the present day, softening the asperities of feeling on the part of the advocates of other religious views, and had caused the Unitarians to be recognized as Christians with whom many persons of other denominations were gratified to hold religious communion.

Judge Story would congratulate the Association not only that this high object of its formation had been accomplished, but for a higher purpose. Said he, there are dangerous dogmas abroad, which call for vigorous effort on the part of Unitarians to meet them, and to expose fallacy and wickedness. Like Luther, we must arm and enter the fight for Protestantism founded on two great principles; 1st, the right of private judgment, the right of thinking, speaking, reading, and judging each one for himself; and 2d, the sustaining of the Bible as the sole rule and guide of faith. Is it not true, asked the speaker, that the truth of those great principles are now questioned, and that doctrines are taught which are calculated to sap the very foundation of religion; and that the most heretical and dangerous dogmas are substituted in the place of them? of these dogmas are the following:—*Tradition* instead of being viewed as an aid to the formation of Christian views, is now reckoned a *portion* of Christianity itself, and the Bible is pronounced no safe guide, and *reason* must act as its interpreter. The doctrine that there can be no Church without a Bishop, a doctrine which strikes at the very root of Congregationalism and Protestantism, is one of the preached doctrines of the day, and one of the dogmas to be combatted by every Unitarian Christian. These things, my friends, continued the President, call for your most active efforts, and most earnest prayers in behalf of your religious views, and it is well we are met together to take counsel upon matters so mighty and so vital to the best interests of man.

The son of a New England farmer who had been through College, made a visit for the first time in his life to a seaport. Being wonderfully pleased with the shipping, he resolved to charter a brig and sail to the West Indies. Mr. Q. had got the reputation at College of being a great mathematician, and having induced a few sailors to join him, he determined to navigate the brig after a fashion of his own. Accordingly he furnished himself with charts, compass, quadrant, &c., but being a mathematician, and understanding the theory of logarithms to perfection, he determined to construct his own tables and not to depend on those in use. By the help of the sailors, who could do all but keep the reckoning, the vessel was put to sea. Each man did his part; no one was captain; only Mr. Q. kept the reckoning. In the course of a month the provisions fell short, and before the expiration of six weeks the crew were in a state of uncomfortable trepidation. Of course there was no sign of land, and Mr. Q. when interrogated was obliged to confess that he did not know exactly whereabouts he was, except that he was quite sure he was at sea. In this extremity Mr. Q. summoned the crew to a consultation on the quarter deck and addressed them as follows: "Brother sailors, dangerous dogmas are abroad which call for vigorous efforts on the part of independent sailors to meet them and to expose their fallacy. Like Jason we must arm and enter the fight for independent navigation, founded on two great principles; 1. the right of private judgment, the right of constructing tables each one for himself; and 2d. the sustaining of our Charts as the sole rule and guide of navigation. Is it not true, asked the speaker, that the truth of these great principles is now questioned, and that doctrines are taught which are calculated to sap the very foundation of navigation; and that the most erratic and dangerous dogmas—dogmas which inevitably lead men astray on the mighty ocean—are substituted in the place of them? Of these dogmas are the following:—the Logarithmic tables, from being long in use, instead of being viewed as an aid to navigation, are now reckoned a *portion* of navigation itself, and our charts are pronounced no safe guide! The doctrine that there can be no crew without a captain, a doctrine which strikes at the very root of independent navigation, is one of the preached doctrines of the day, and one of the dogmas to be combatted by every independent sailor. These things, my friends, continued Mr. Q., call for your most active and most earnest efforts in behalf of your peculiar views of navigation, and it is well we are met together to take counsel upon matters so weighty and so vital to the best interests of navigators."

These aro the last accounts of Mr. Q., the College sailor.

Board of Missions.

On the day of our going to press, (Thursday, June 20th,) the Tenth Annual Meeting of the Board of Missions is in session in St. John's Chapel in this city. There are present the Bishops of Connecticut, New York, New Jersey, Maryland, Massachusetts, and Rhode Island, and Clerical and Lay Members from Maine, Rhode Island, Connecticut, New York, Western New York, New Jersey, and Pennsylvania. The Bishop of Connecticut presiding.

On the first day (Wednesday 19th) the Reports of the Domestic and Foreign Committees, and their respective Treasurers, were presented and referred.

In the evening the Annual Sermon before the Board was preached in the Church of the Ascension by the Rev. Wm. Sparrow, DD., of Virginia, Evening Prayer having been read by the Rev. Alonzo Potter, D.D., of New York, assisted by the Rev. William C. Mead, D.D., of Connecticut, who read the Lessons.

On the second day, Morning Prayer was read by the Rev. James W. Cooke, of Rhode Island, assisted by the Rev. John J. Robertson, D. D., of Western New York, who read the Lessons; and the Holy Communion administered by the Bishop of New York, (the Bishop of Connecticut being prevented by a complaint in his eyes,) assisted by the Bishops of Connecticut, New Jersey, and Maryland; the Bishop of Maryland having read the Epistle and the Bishop of New Jersey the Gospel.

EPISCOPAL VISITATION.—The Bishop's appointments for Visitation have been altered by a change of time for *Rossville, St. Paul's College,* and St. Michael's Church, *New York;* and by the addition of appointments for *Redhook* and *Clermont.*

THE DOUBLE WITNESS OF THE CHURCH. *By the Rev. William Ingraham Kip, M.A., author of the Lenten Fast.* Second Edition Revised. New York: D. Appleton & Co., 200 Broadway. Philadelphia: Geo. S. Appleton, 148 Chesnut st. 1844.

The title of this work appears to have been suggested by a passage of Rev. F. W. Faber, (adopted by Mr. Kip as a motto,) in which he alludes to certain "features of our Church which bear at once a Double Witness against Rome on the one hand, or mere Protestant congregations on the other." Having reached a second edition the work is too well known to our readers to need from us the commendation which it deserves. The second edition is sold at 75 cts.

THE COMPLAINT, OR NIGHT THOUGHTS. *By Edward Young, D.D.* New York: D. Appleton & Co., 200 Broadway. Philadelphia: Geo. S. Appleton, 147 Chesnut st.

The present volume is one of a series of the Miniature Library now publishing by Messrs. Appleton. The Library consists of well chosen English classics, brought out in a simple and elegant style, and in a shape suitable for a pocket companion. We hope the enterprising publishers will be encouraged to proceed, and add to the judicious selections already made, other works of a like character.

For the Churchman.

'*Let all bitterness, and wrath, and anger, and clamor, and evil speaking, (or publishing) be put away from you, with all malice.*'—EPHESIANS iv. 31, 32.

Dear Mr. Editor,—Is it not time to give up bitterness and abuse in what are called *religious* communications? I do not like the spirit of your "*Correspondents,*" nor many of the articles republished in your paper. There is so much taunt, sarcasm, ridicule, and bitterness, that my soul sickens in their perusal. Let us have *done* with this. Your friend and constant READER.

The above has come to us with the post mark, "Middlebury, Vermont." It has four good things to recommend it:—1. It is short; 2. It is post paid; 3. It contains a passage of Scripture; and 4. It has furnished us matter for a paragraph. Could the writer himself have extracted as many sweets from his own piece?

CONFIRMATIONS.—The total number confirmed at the confirmations lately held by the Lord Bishop of Norwich, Eng., is 11,277.

Clerical Changes.

The Rev. Samuel C. Davis having accepted the charge of St. Luke's Parish, Somers, Westchester Co., N. Y., desires his letters and papers addressed to him at that place.

The Rev. Charles Bancroft, recently of Canada, has accepted an invitation to become assistant minister of St. Ann's Church, Brooklyn. He desires all letters, papers, &c., may be directed accordingly.

The Rev. Francis Vinton, of Newport, Rhode Island, has accepted a call to the Rectorship of Emmanuel Church, Brooklyn, L. I.

The Rev. Henry Major has signified his intention to relinquish the charge of St. Stephen's Church, Harrisburg, Penn., at the close of the present month.

Rev. Anson B. Hard has accepted the Associate Rectorship of the churches at Chester and Marcus Hook, Delaware county, and requests that his letters and papers may be directed at the latter place.

The Rev. C. C. Townsend has taken a letter dimissory from the Bishop of Ohio to the Bishop of the Diocese of Kentucky, having become resident at Bowling Green, Ky.

CHICHESTER.—Another obituary window, to the memory of Dr. Shuttleworth, late Bishop of Chichester, is in course of erection in the cathedral, and it is said by those who have seen it that it is equal, if not superior, to any yet erected there.

NOBLE MUNIFICENCE.—A lady, under the initials of A. B., has left at the Chambers of the Incorporated Society for Promoting the Enlargement and Building of Churches and Chapels, a Bank of England note for £1,000.

The Society for the Promotion of Christian Knowledge has transmitted the munificent contribution of £500 in aid of the fund for ecclesiastical purposes in Newfoundland, to be placed at the Lord Bishop's disposal.

The Lord Bishop of Gibraltar lately confirmed forty-three persons in the English chapel at Rome.

The Rev. Dr. Scoresby, Vicar of Bradford, has recently sailed on a short trip to America and Canada.

The following is the concluding part of the address of Bishop Brownell to the clergy and laity of his Charge in the late Convention:

My Brethren,—When I last addressed you, I had the pleasure of congratulating you on the union, peace and harmony, which prevailed throughout our whole communion. Since that time, events have occurred which have given a temporary shock to our repose; and by becoming mingled with other prevailing topics of discussion, have created no small excitement in the Church, and no small triumph among her enemies. I view this excitement with no serious alarm, and the triumph with no dismay. If we have cherished any undue pride in our privileges, let that pride be humbled by the rebuke it has received. But blessed be God, we have in our articles and liturgy, conservative principles by which any errors in doctrine may be tested and condemned, and any defects in our organization discovered and amended. If any extreme opinions have been held by individuals, the present excitement has brought them to the test, and the corrective will be found effectual. If in any thing, we have fallen below the standards of our Church, we shall be reminded of our defection and brought back to the model of primitive truth and order. It is in these periods of excitement that our attention should be turned most actively and carefully to first principles; to the law and to the testimony; to Scripture and to primitive usage; and I doubt not but the present agitation will result in the clearer elucidation and the firmer establishment of the truth. As to the imputation of any tendency to Romanism in our Church, we regard the suggestion as one of those oft repeated calumnies, which is as often revived by prejudice, but believed only by the ignorant. We can hold no closer connection with that corrupt communion, till she corrects her errors, abandons her superstitions, and renounces her absurd pretensions to supremacy and infallability. I firmly believe that most of the controversies, which now disturb our repose, originate in misapprehension, and are little more than "disputes about words;" and that the residue are connected with the metaphysical subtilties which have sprung out of the teachings of Calvin, and relate chiefly to the means of renovating grace, and other points on which neither party has deviated essentially from the integrity of Christian doctrine. Nothing is wanting but a little time for calm reflection, a more candid view of controverted topics, and the exercise of true Christian charity, to restore the Church to that peace and union which has so long marked her onward course.

As to those combined attacks, by which we have for some time been assailed from without, I have but few remarks to offer. They have been characterized by a bigotry unsuited to a land of equal rights and religious toleration; by a malignity and violence uncongenial to the spirit of the Gospel; and by a want of Christian courtesy, and Christian candor, which indicate a low state of religious feeling in the quarters from which they come. But let us not return railing for railing. We have not so learned Christ. The cause of truth and righteousness can gain nothing by unhallowed recriminations. It can ultimately lose nothing by the mere appeals to popular prejudice and ignorance which are arrayed against it. While, then, we are ever ready to give a reason, of the hope that is in us, let us do it with meekness and fear. Let us be ever ready to defend the faith once delivered to the saints; but let us join the combats with none but the Christians armor; and confide the result to the Great Shepherd and Bishop of souls. He has pledged himself to be with his ministers of Apostolic Succession to the end of the world. He has declared that the gates of hell shall not prevail against his Church. We will trust in his promise.

We take the following extracts from the Report of the Thirty-Seventh Meeting of the Cambridge Camden Society:—

"The Committee have to announce that they are now engaged in considering how they may best promote the improvement of church architecture in the Colonies. They propose to select such ancient churches as will, with the least alteration or modification, best suit the requirements of church-building; and to provide tracings from full working drawings of the same, in answer to the numerous applications they receive from our different possessions. Some drawings for this purpose are now in progress.

"To-morrow will be published the first number of their new work, The Instrumenta Ecclesiastica, or, a Series of Working Designs for the Furniture, Fittings, and Decorations of Churches and their Precincts. This work is chiefly undertaken for the sake of the Colonies, although it is hoped it may also be found useful to many in this country."

"The Committee are consulted in so many instances by those engaged in building parsonage houses, that they have been led to deplore more than ever the great scarcity of good designs for these edifices. They would recommend the members, and particularly professional architects, to collect information on this subject, and assist them in endeavoring to improve their ordinary architecture."

The Rev. B. Webb read a paper on the Ecclesiology of Madeira, communicated by the Rev. J. M. Neale, now resident in that island, giving an account of the discovery and colonization of Madeira, with a particular description of the method employed in establishing the Church and in making parochial divisions. An oratory (ermida) was built in each district, and became the nucleus of the future parish. These buildings have well-defined naves and chancels. An interesting description followed of the cathedral church at Funchal, and of its noble ecclesiastical establishment. The style is the Flamboyant, adapted to the climate by having very few and small windows, and nearly flat roofs. The interior is fitted and decorated with much costliness, and the plate and ornaments are very sumptuous. Mr. Neale then briefly described some of the other churches in the island, and brought his historical sketch down to the present time. The Jesuits were introduced into the island in 1560, to supply the place of the clergy, who had been massacred by a party of French Huguenots, which had taken Funchal and held it for fifteen days. The present state of church art and of the Church itself in this island is very low, but not without encouraging signs. Mr. Neale concluded with expressing a hope that the publications of the Cambridge Camden Society, as they were not unknown to the clergy, so they might be of some service in recalling a better state of things.

From the Primitive Standard.

St. Louis, May 10, 1844.

Rev. Mr. Editor,—Bishop Kemper arrived here on Wednesday of Passion Week, having been detained several days for want of a boat. Good Friday morning he preached in St. John's Church. Easter Sunday morning he preached in St. Paul's Church, confirmed seven persons, and as usual addressed the candidates. This was the second confirmation in this parish within a year.

In the afternoon, he preached in Christ Church, confirmed twenty-one persons, and addressed the candidates. Many of those who came forward on this occasion were old and substantial citizens, and we trust their example will have a happy influence upon that congregation and the Church at large. Their pastor is sustaining and increasing his well-earned reputation for self-denying zeal, untiring energy and faithfulness in the cause of "Christ and His Church." With one of such a spirit by our side to encourage and to lead us on to our labors, we look, under God's blessing, for glorious results.

In the evening the Bishop, although almost exhausted by his previous exertions, preached in St. John's Church, confirmed fifteen, and addressed the candidates. This Church, which has lately been furnished with an organ, and otherwise improved, was, on this occasion, filled to overflowing, and some persons left for want of seats.

The services in all the Churches on this great festival were unusually solemn and impressive. It was truly a day of rejoicing, and seemed to be the beginning of a brighter day for the Church in our feeble diocese.

The Bishop, although his health is somewhat impaired by his uninterrupted and trying labors, was in his usual good spirits. He spent much of his time at Kemper College, and his visit has, we trust, had a happy influence upon the students.

On the 3d Sunday after Easter, he confirmed nine in the Chapel of St. Peter's Church, which is in the College building, all of whom were students, and ten came forward for the first time to the Holy Communion. Much of the happy feeling now existing in this institution may be justly attributed to the Divine blessing upon the use of the Daily Service of the Church. Have we not good reason to believe that some good results would follow its introduction in other places? Should this College receive, as it deserves and requires, the fostering care of Churchmen, I know of no institution which is likely to send out more laborers or accomplish more for the Church than it. May Churchmen remember that if they cannot respond to our calls by sending us men, they can at least assist in sustaining institutions where men can be trained for the Missionary work.

The Bishop has lately visited Jefferson Barracks, Palmyra and Hannibal, in this State, and has now gone up the Missouri on a visitation. Rev. Messrs. Hawks and Corbin accompanying him as far as Boonville.

P. S. Mr. Hawks returned Saturday morning, and gives a favorable account of matters in Boonville. The Bishop confirmed seven while there.

Yours, respectfully, G.

We have read the following from the Banner of the Cross with deep regret; we sincerely hope and *believe* that the request of Bishop Onderdonk for an Assistant will be acceded to by the Convention of his Diocese:—

A copy of the following important communication from the Bishop of Pennsylvania, has been transmitted by the Standing Committee, agreeably to the requisition of the Canon on the subject, to every Clergyman and every Parish in the Diocese.

"*To the Council of Advice on the Diocese of Pennsylvania:*

Reverend Brethren and Gentlemen:—On account of the state of my health, which has been much broken within these few years, and recently still more so, I hereby declare my desire to resign the Episcopal jurisdiction of the Diocese of Pennsylvania.

I part from the Diocese with feelings of sincere gratitude for the many kindnesses shown me, and of deep affection for both the Clergy and the Laity; and with the fervent prayer that the Divine Head of the Church will always have this branch of his kingdom in his holy keeping.

As the consent of the Convention of this Diocese to the resignation I desire to make, may not, however, be given, according to the Canon; and as I am satisfied in my own judgment that my health is so far permanently impaired as to preclude the expectation that I shall hereafter be able to discharge the Episcopal duties of this extensive Diocese, I further desire, that if the next Convention shall not give their consent to my resignation, that the same Convention shall proceed to the election of an Assistant Bishop of the Diocese. And for both these purposes it is my desire to have a Convention of the Diocese called, to be held at as early a day as the Canon permits.

Witness my hand and seal, given at Philadelphia this fifth day of June, in the year of our Lord, one thousand eight hundred and forty-four.

[Seal.] H. U. Onderdonk,
Bishop of the Prot. Epis. Church
in Pennsylvania."

The following is an extract from the minutes of the Standing Committee in reference thereto:

"The Standing Committee of the Diocese of Pennsylvania, having received from the Right Reverend Henry U. Onderdonk, Bishop of the Protestant Episcopal Church of the United States, for the Diocese of Pennsylvania, a letter under his hand and seal, dated the 5th day of June, A. D., 1844, declaring his desire to resign his Episcopal jurisdiction of the said Diocese; and further expressing his desire that if the next Convention of the Diocese shall not consent to the proposed resignation according to the Canon in that behalf, that then the said Convention shall consider the expediency of electing an Assistant Bishop for this Diocese, and, if determined on, that they shall carry the same into effect, and act in relation thereto:—

The said Standing Committee do hereby apply to the said Right Reverend Henry U. Onderdonk, Bishop as aforesaid, to call a special Convention of the Church in this State, to be held in St. Andrew's Church, in the city of Philadelphia, on Thursday, the fifth day of September next, at 6 o'clock, P. M., to consider of the proposed resignation of the Episcopal Jurisdiction of this Diocese by the said Bishop; and in case the said Convention shall not give their consent to the same according to the Canon in that behalf, that then the said Convention shall consider the expediency of electing an Assistant Bishop of this Diocese, and, if determined on, shall carry the same into effect, and act in relation thereto."

Richard Newton,
Secretary of Standing Committee.

Whereas, the Standing Committee of the Diocese of Pennsylvania have, by act in writing duly certified, applied to me, Henry U. Onderdonk, Bishop of the Protestant Episcopal Church of the United States, for the Diocese aforesaid, to call a special Convention of the Church in this State, to be held in St. Andrew's Church, in the city of Philadelphia, on Thursday, the fifth day of September next, at 6 o'clock, P. M., to consider of the proposed resignation of the Episcopal Jurisdiction of the said Diocese by me, the said Bishop; and in case the said Convention shall not give their consent thereto, according to the Canon in that behalf, that then the said Convention shall consider the expediency of electing an Assistant Bishop of this Diocese; and, if determined on, shall carry the same into effect, and act in relation thereto.

Now I, the said Henry U. Onderdonk, Bishop as aforesaid, in conformity with the said application, do hereby call a Special Convention of the Church in this State, to be held at the time and place aforesaid, and for the purposes and objects aforesaid; judging the said Special Convention to be conducive to the good of the Church.

In witness whereof I have hereunto set my hand and seal, at Philadelphia, this fifth day of June, in the year of our Lord, one thousand eight hundred and forty-four.

[Seal.] H. U. Onderdonk,
Bishop of the Prot. Epis. Church
in Pennsylvania.

To George M. Wharton, Esq.,
Secretary of the Convention of the Protestant
Episcopal Church of Pennsylvania.

The following is the Canon above alluded to, being the XXXII. of 1832, entitled "Of Episcopal Resignations."

Whereas, the Resignation of the Episcopal Jurisdiction of a Diocese is to be discountenanced, but circumstances may sometimes create an exigency which would render an adherence to this principle inexpedient; it is hereby declared that the Episcopal Resignation of a Diocese may take place under the following restrictions: that is to say—

Sect. 1. A Bishop desiring to resign, shall declare his desire to do so, with the reasons therefor in writing, and under his hand and seal, to his Council of Advice, which shall record the said writing, and send a copy of the same forthwith to every Clergyman and every Parish in the Diocese.

Sect. 2. At the next Convention of the said Diocese, held not less than three months after the delivery of the said writing to the Council of Advice, the proposed resignation of a Bishop shall be considered; and if two-thirds of the Clergy present, entitled to vote in the election of a Bishop, and two-thirds of the Parishes in union with the said Convention, and entitled to a vote, and at that time represented, each Parish having one vote by its Delegate or Delegates, shall consent to the proposed resignation, the subject shall be referred to the General Convention; but otherwise the tender of the resignation shall be void.

Sect. 3. The writing aforesaid, and the proceedings of the Diocesan Convention consenting to the resignation, shall be laid before the House of Clerical and Lay Deputies at the next General Convention, which shall have cognizance of all matters relating to them; and if a majority of each order of that House, voting by States, shall agree to the measure, the said writing and proceedings shall be laid before the House of Bishops of that Convention; but otherwise the said writing and proceedings shall be void.

Sect. 4. The said writing and proceedings being laid before the House of Bishops, it shall have cognizance of all matters relating to them; and the Bishop who proposes to resign, may sit and vote as before in that House; and if a majority of the members present of that House shall agree to the proposed resignation, the presiding Bishop shall declare that it is confirmed; and this declaration shall be entered on the Journal of the House. But if a majority of the Bishops present do not agree to the resignation, all the previous proceedings shall be void.

Sect. 5. If no meeting of the General Convention is expected to be held within one year of the sitting of the Diocesan Convention aforesaid, the President of the Standing Committee of the Diocese, shall transmit copies of the said writing and proceedings of the Diocesan Convention to the Standing Committees of all the Dioceses of this Church, and if a majority of them consent to the proposed resignation, the said President shall transmit copies of the said writing and proceedings, and of the consent of the majority of the Standing Committees, to every Bishop of this Church; and if a majority of the Bishops shall notify the senior Bishop of their consent to the proposed resignation, he shall declare, under his hand and seal, that the said resignation is confirmed, and shall transmit the said declaration to the President of the Standing Committee of the Diocese concerned. But if a majority of the Bishops do not notify the senior Bishop of their consent to the measure within six months, all the previous proceedings shall be void.

Sect. 6. A Bishop whose resignation of the Episcopal Jurisdiction of a Diocese has been thus confirmed, shall perform no Episcopal act, except by the request of the Bishop of some Diocese, or of the Convention, or the Standing Committee of a vacant Diocese. And if the said Bishop shall perform any Episcopal act contrary to these provisions, or shall in any wise act contrary to his Christian and Episcopal character, he shall, on trial and proof of the fact, be degraded from the Ministry by any five Bishops, or a majority of them, to be appointed by the senior Bishop of this Church, and to be governed by their own rules in the case; and notice of the same shall be given to all the Bishops and Standing Committees, as in the case of other degraded Ministers.

Sect. 7. No Bishop whose resignation of the Episcopal Jurisdiction of a Diocese has been confirmed as aforesaid, shall have a seat in the House of Bishops.

Sect. 8. A Bishop who ceases in any way to have the Episcopal charge of a Diocese, is still subject, in all matters, to the authority of the General Convention.

Connecticut Convention.

The Convention of this Diocese, agreeably to appointment, assembled in Trinity Church, in this city, on Tuesday of this week, the 11th inst. Morning Prayer was read by Rev. Dr. Mead of Norwalk, assisted by Rev. Dr. Holcomb of Watertown, in the Lessons. The sermon was preached by Rev. A. C. Coxe, of Hartford, from John xv. 16. The Communion was administered by the Bishop, assisted by Rev. Drs. Croswell, Mead, and Holcomb.

Rev. E. E. Beardsley was unanimously elected Secretary. Dr. W. T. Lee appointed assistant Secretary. Rules of order of last year adopted, and the ordinary Standing Committees appointed.

Bishop's address read by Dr. Mead, at the request of the Bishop. Confirmations, 450; Ordinations, Priests, 6; Ordinations, Deacons, 5; Candidates for Orders, 18.

Standing Committee elected:—Rev. H. Croswell, D. D., Rev. S. F. Jarvis, D. D., Rev. George Burgess, Rev. F. Holcomb, D. D., Rev. W. C. Mead, D. D.

The two orders then separated to elect delegates to the General Convention, when Rev. H. Croswell, D. D., Rev. S. F. Jarvis, D. D., Rev. W. C. Mead, D. D., Rev. A. Todd, were elected by the clergy; and S. P. Beers, Esq., J. M. L. Scovill, Esq., S. H. Huntington, Esq., Starr Ferry, Esq., by the laity,—confirmed by concurrent vote of both houses.

Report on circular in regard to Indian Mission made and accepted.

Committee on Trustees of General Theological Seminary, reported—Rev. H. Croswell, D. D., Rev. S. F. Jarvis, D. D., Rev. W. C. Mead, D. D., Rev. R. A. Hallam, Rev. S. Jewett, Rev. George Burgess, Rev. William Watson, Rev. A. S. Todd, Rev. A. C. Coxe, S. H. Huntington, Esq., W. H. Scovill, Esq., S. G. Cornell, Esq., R. I. Ingersoll, Esq., I. Toucey, Esq.,—elected.—*Chronicle and Record.*

Diocese of Ohio.—Bishop McIlvaine returned this week from his North-Eastern Visitation, having visited twenty-nine parishes, consecrated two new churches, (viz. at Plymouth, Ashtabula county, and at Akron,) and admitted a deacon to the order of Presbyter. Confirmations were held at twenty-one places. Aggregate number confirmed, 228; namely, at Medina 19; at Grafton 6; at Pittsfield 2; at Elyria 8; at Liverpool 5, (two of them of Grafton;) at Ohio City 22; at Cleveland 16; at Dover 1; at Euclid 6; at Painesville 8; at Unionville 10; at Plymouth 8; at Ashtabula 39; at Jefferson 2; at Rome 3; at Warren 9; at Newton Falls 3; at Boardman 7; at Hudson 20; at Cuyahoga Falls 12; at Akron 22.—*Western Episcopalian.*

Recent Confirmations.—In giving the conclusion of Bishop De Lancey's tour of Visitation in the Eastern portion of his diocese, we are gratified to remark, that notwithstanding the cold and rainy season which has prevailed, all his many appointments have been promptly met and additional services have been performed by him to the high satisfaction of his clergy and people, though often with very great exposure and fatigue to himself. In glancing over the brief records which have been given, we find the following confirmations from Whitsunday, May 26th, to the 10th inst. inclusive, viz.:—

St. Paul's Church, Syracuse, 6; Trinity, Fayetteville, 2; Christ, Manlius, 2; St. Stephen's, Perryville, 3; ———, Hamilton, 3; Christ, Sherburne, 15; Emmanuel, Norwich, 4; St. Paul's, Oxford, 4: Christ, Guilford, 35; Zion, Greene, 17; ———, Coventry, 1; St. Luke's, Harpersville, 11; ———, Windsor, 5; St. Peter's, Bainbridge, 4; Grace, Mt. Upton, 3; St. Andrew's, New Berlin, 20; Grace, Waterville, 7; St. Paul's, Paris Hill, 3; ———, Clinton, 1; Grace, Utica, 16; Trinity, Utica, 33; St. Peter's, Oriskany, 8. Total, 202.

Such a number as this, at this season, surely speaks well for the watchfulness of the parochial clergy and for the increased attention of the people to this apostolic rite, and may the Divine Spirit, who ordered "the laying on of hands" at the first, be with his Church in the enjoyment and improvement of this means of grace.—*Gospel Messenger.*

The May Conventions.—It may gratify many and allay the anxieties of some, to learn, that in the Diocesan Conventions held in the month of May, there was no agitation of the subject which has greatly alarmed some of our excellent people, and still more extensively excited our anxious friends of other denominations. Of the twelve annual conventions held in the last month, from the accounts received, it appears that these bodies have never met, deliberated, and separated, with such perfect concord, unanimity, and kindness of spirit, on any former occasion. That there were not variations of opinion none will suppose, but when Christians are resolved to live "like brethren, and consent in offices of love," difference of opinion will not run into discord and division. We bless God for the enjoyment of the belief that this subject is every day better and better understood in the Church.—*Ibid.*

Christian Knowledge Society.—The Society named in the foregoing article stated at the last annual meeting that the distribution of Bibles, Testaments, Prayer-books, Psalters, and other bound books and tracts, had amounted in the last year to 3,775,376.—*Ibid.*

China.—The Hong Kong Register of December represents the English Chaplain, the Rev. Vincent Staunton, as actively engaged in making arrangements for the accommodation of the Church Services in the new English settlements. The erection of a Church Edifice upon an extensive scale is in contemplation, with as much expedition as practicable. —*Ibid.*

Glasgow.—The great opposition to Episcopacy in this quarter seems to have very considerably declined, a desire having of late years been increasing for the enjoyment of Episcopal services. In the course of six years, no less than seven new congregations have been formed, which have been gradually advancing.—*Ibid.*

American Missions in the East.—The subjoined extract of letters recently received from Rev. Edwin E. Bliss, by his friends in West Springfield, (Mass.) will be read with interest. Mr. Bliss sailed from this country, about fifteen months since, destined to the mission among the Mountain Nestorians, but in consequence of the difficulties which have occurred in that region, unfavorable to missionary operations, he has remained at Trebizond, where, at a Conference held in February last, it was decided to give up almost entirely the Greek department of missionary labor in these countries; it being stated as a remarkable fact, that notwithstanding all that has been done for the Greeks for the last twenty years, scarcely a single man among them has been converted. Dr. King will remain at Athens, and will be the only one who continues to labor for the Greeks. Drs. Anderson and Hawes, left for Syria and home via. England, and are expected to be in America in July. Mr. Bliss says:

"There seems now very little prospect that anything can be done at present for the poor Nestorians of the Mountains. Dr. S. has gone on to make examination of the state of the case, with Dr. Grant and Mr. Laurie. He has, however, very little hope of doing anything. It seems to me most probable, that Drs. G. and S. will become travelling missionary physicians, in connection with the American mission, and that Mr. Laurie will go to Syria. Our work here advances, we hope, a little."—*Express.*

Married.

On the evening of the 17th inst., at St. John's Chapel, by the Rev. Benjamin I. Haight, the Rev. Joshua Weaver, of Sunbury, Penn., to Lavinia, daughter of the late Benjamin Haight, of this city.

At Staten Island, on the 11th inst., by the Rev. Dr. Moore, George S. Puffer, of Brooklyn, L. I., to Charlotte, daughter of the late Capt. Abel Rawson.

In Zion Church, Fulton, Oswego county, on Tuesday, the 4th inst., by the Rev. A. C. Treadway, P. C. Wright, Esq., attorney and counsellor at law, of Oswego, to Mrs. Rosina M. C. Martin, daughter of the late Dr. Johnson, of Natchez, Miss.

Died.

On the 4th of June, 1844, Jonathan H. Lawrence, in the 82d year of his age. This venerable servant of the Lord "came to his grave in a full age, like as a shock of corn cometh in his season." When a long and useful life is thus closed by a peaceful and happy death, there is in general more occasion to rejoice at the blessed deliverance from labor and sorrow, than to mourn for the loss we have sustained. But in the end of this excellent man grief was involuntarily mingled with praise and thanksgiving; for his faculties to the last were unimpaired, his interest in the affairs and duties of life was unabated, his temper was calm and even, his conversation was rational and cheerful, and his feelings, though sobered and subdued by time and trouble, had still an unusual degree of freshness and warmth for his family and friends. To many, therefore, it seemed as if his days might have still been prolonged with comfort to himself, and with gratification and pleasure to those around him; and it was their earnest wish, in submission to God's will, that he should "spare him a little before he should go hence and be no more seen." But infinite wisdom has doubtless ordered it better than our wishes. "He rests from his labors and his works do follow him."

The writer of this notice was intimately acquainted with him for the last thirty years. He has known him in his daily walks: he has seen him under the most trying circumstances to manly firmness and Christian faith which can well occur "among the manifold changes and chances of this mortal life." And in all the vicissitudes through which he has passed, he was uniformly the same; patient, submissive, and resigned; bearing the evils of the world with a philosophic fortitude, and improving them to his soul's health as a true Christian and a child of God.

There was something delightful indeed in the progressive improvement of his character as life advanced, unto its very close. Instead of the impatience, the fretfulness and irritability which are so apt to appear in the infirmities of age, it seemed as if all his feelings were softened, and his heart disposed to greater kindliness than in the strength and activity of his prime. Though firm and decided in his views on all important principles and all the measures connected with them, yet in his very censure of those who differed from him, there was a remarkable freedom from the bitterness and asperity which are so common among men. He relied on the calm and legitimate modes of defending truth, and was convinced that "in quietness and confidence" would be found its "strength."

A regular and devout worshipper in the sanctuary both parts of the day, and for a long course of years an humble partaker of the Supper of the Lord, he seemed to grow continually in grace from the faithful use of its appointed means. Though an enemy to all ostentation, yet it was evident every year to those who knew him well, that his personal religion was deeper; and that the interest which he felt in the general welfare of the Church was greatly increased, as the time of serving it was drawing to a close. The just direction and proper management of the affairs of that body, the Vestry of Trinity Church, of which he was so long an active and useful member, and which for so many years had been the objects of his familiar thoughts, appeared to engross a larger share in them as his opportunities of promoting them were nearly over, and they were among the last which he dismissed from his mind.

A few days before his death his sickness had so far abated as to give him a reasonable prospect of a brief but longer continuance among us. During this time he was found sitting up in comparative comfort, and reading attentively Bishop Hobart's Sermons on Redemption. "I have always valued them," he remarked, "but amidst the business and engagements of life I never before had a due appreciation of them." And on a subsequent occasion, when asked if there were any thing in a well furnished Theological Library which he would wish to read, he replied with the same feelings of admiration, "Here is enough for my purpose."

Amidst a glimmering of hope that life might be for a short time prolonged, yet in the fulness of preparation for its end at whatever hour it might come, a sudden and unexpected turn took place in his complaint, which proved to be his last change, and after a few momentary pains he sunk gently into a quiet and peaceful slumber, and "slept in the Lord."

June 19, 1844.

Calendar.

June.

23. Third Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. St. Peter the Apostle.
30. Fourth Sunday after Trinity.

July.

7. Fifth Sunday after Trinity.
14. Sixth Sunday after Trinity.
21. Seventh Sunday after Trinity.
25. St. James the Apostle.
28. Eighth Sunday after Trinity.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

City of New York. Second Sunday after Trinity, June 16th, in the morning, confirmed 13 in St. Andrew's Church.

Westchester County. In the afternoon, confirmed 17 in St. Ann's Church, Morrisania.

Erratum.—In the notice in the last Churchman of the Confirmation at Ballston Spa, *three* was erroneously printed for *eight*, the true number confirmed.

Bishop Onderdonk's Appointments for Visitation.

Third Sunday after Trinity, June 23, Williamsburgh, *King's County.*

Tuesday, July 2, Portchester, *Westchester County,* Consecration A. M., Confirmation P. M.

Fifth Sunday after Trinity, July 7, Richmond, *Richmond County.*—Tuesday and Wednesday, 9 and 10, St. Ann's Hall, Flushing, *Queens County.* Thursday and Friday 11 and 12, St. Thomas's Hall.

Tuesday and Wednesday, July 16 and 17, St. Paul's College, College Point. Friday 19, Rossville, *Richmond County,* Consecration A. M., Confirmation P. M.

Tuesday, July 23, Westchester, *Westchester County.* 24, Eastchester. Feast of St. James the Apostle, 25, Pelham. 26, New Rochelle. 27. By request of the Bishop of Connecticut, an ordination at Glenville *in that Diocese.*

Eighth Sunday after Trinity, July 28, A. M. Mamaroneck, *Westchester County;* 4 P. M. Rye. 29, Whiteplains. 30, Milesquare. 31, Bedford. August 1, North Salem. 2, Somers.

Ninth Sunday after Trinity, August 4, Christ Church, Poughkeepsie, *Duchess County.*

Tenth Sunday after Trinity, August 11, Hampton, *Washington County,* Ordination A. M., Confirmation P. M. Tuesday and Wednesday, 13 and 14, *Essex County* Mission.

Eleventh Sunday after Trinity, August 18, Pleasant Valley, *Duchess County.* Tuesday 20, Lithgow.—Thursday 22, Patterson, *Putnam County.*

Fifteenth Sunday after Trinity, September 15, St. Michael's Church, *New York.*

Sixteenth Sunday after Trinity, September 22, A. M., Redhook, *Duchess County,* Ordination; 4 P. M. Clermont, *Columbia County,* Confirmation.

Where ordinations or institutions are to take place the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Notices.

Mission Church of St. Matthew.—The regular Quarterly Sermon in aid of this station, will be preached in the Church of the Ascension on Sunday evening next, June 23, by the Rt. Rev. Bishop Eastburn. Service to commence at 8 o'clock.

The friends of City Missions, and Episcopalians generally, are respectfully invited to attend. June 22.

☞ The examination of the Students of the General Theological Seminary will commence on Tuesday, the 25th inst., in the Seminary; and the annual Commencement will be on the Friday following, in St. John's Church. The services to commence at 10 o'clock, A. M. Those who join the procession are requested to assemble, before 10 o'clock, in the Rector's house, adjoining the churchyard.

The clergy of this city and its vicinity are requested to give the above notice to their congregations on Sunday next. June 22, 1844.

Missionary Association of the General Theological Seminary.—The Rev. Stephen H. Tyng, D. D., will deliver the Annual Sermon before this Society, in the Church of the Ascension, on Tuesday, the 25th of June, at 7½ P. M.

June 22. John N. Norton, Rec. Sec'y.

General Theological Seminary.—The Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will meet in St. John's Chapel, in the city of New York, on Wednesday, the 26th of June, 1844, at 6 o'clock, P. M.

By order. Edward Y. Higbee, Sec'y.

Notice.—The Annual Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held in the Sunday School Room of St. John's Chapel, on Tuesday, 25th instant, at 5 o'clock, P. M. The managers are requested to attend without further notice.

June 22, 1844. Anthony Ten Broeck, Sec'y.

Associate Alumni of the General Theological Seminary.—The Annual Meeting of this Association will be held on Wednesday, June 26th, in St. Luke's Church, in the city of New York, at 7 P. M. A full and punctual attendance of the members is requested.

The annual Sermon will be delivered the same evening. Divine service to commence at 8 P. M.

The Annual Essay will be read on Thursday, the 27th, at 12 M. at the Seminary Library.

June 22. By order. W. Walton, Rec. Sec'y.

☞ The Ladies of St. Luke's Church, Rossville, Staten Island, (Rev. Charles D. Jackson, Rector,) propose holding a Fair at Rossville, on the 4th day of July. Contributions in money, or articles left with Thomas C. Butler, Esq., 20 John street, New York, will be thankfully received. The Parish is new, and at present an interesting object for the contributions of benevolent Churchmen. The funds thus raised will be appropriated towards the completion of the Church edifice now in progress of erection. June 15.

Second French Congregation.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

June, 1844. C. H. Williamson, 72 Murray st.

St. Simon's Church.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. June, 1844.

Seamen's Church.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. Parker,
June, 1844. 296 East Broadway.

Acknowledgments.

Domestic Missions.—The Treasurer of the Committee for Domestic Missions since his report of the 12th inst., has received the following contributions:

From Mrs George Tibbits of St Paul's ch, Troy, N Y, half, $50; sale of old jewelry by the treasurer, $4; through B Howard, Esq, R A in Boston, from St James's ch, Great Barrington, $10, St James's ch, Greenfield, $7 50; St Peter's, Salem, half, $50; St John's, Wilkinsonville, $4 71—total, $72 21; through B O Davis, Esq, R A in Louisville, Ky, offerings of Christ ch, Louisville, $30; sundry female friends, per Bishop Smith, $7 50—total, $37 50; a lady of New York city, $1; Grace ch, Providence, R I, $2; monthly collection in Christ ch, Hartford, Ct, per Rev George Burgess, $59 39; St Ann's ch, Fishkill Landing, $16; monthly offerings of St Paul's ch, Detroit, per Charles C Trowbridge, Esq, $20. Total, $262 10.

Thomas N. Stanford, Treasurer,
June 19, 1844. 139 Broadway, New York.

The Treasurer also acknowledges the receipt of a large donation of Prayer-books, from the Bishop White Society; tracts from the Philadelphia Female Tract Society; and also a bundle of clothing, from Philadelphia—all for the Nashotah Mission, which have been forwarded to the care of Messrs Joy & Webster of Buffalo.

Foreign Missions.—The Treasurer of the Foreign Committee since his report of the 12th inst. has received the following sums:

Per Rev Dr Boone, for China, from St James's ch, Wilmington, N C, $105 50; St Paul's ch, Petersburg, Va, $66; St James's ch, Richmond, Va, $34 75; Monumental ch, do, $177 43; Christ ch, Georgetown, $41 09—$424 77; Sunday school, Port Republic, Md, per J T Harris, Esq, half, $18 16; Miss E W Harris, Port Republic, Md, half, $1 50; Zion ch, monthly collection, per Rev Mr Richmond, $10; Mrs Mary Tibbitts, St Paul's ch, Troy, N Y, half, $50; St James's ch, Newtown, L I, per Rev G A Shelton, rector, $19; family mite box, $1 57; S school, St Paul's ch, Cincinnati, per S S Rowe, superintendent, $12 50; an Episcopalian of R I, for Constantinople, $1; through B Howard, Esq, R A, Boston, Trinity Hall S S, for Africa, $16 23; St James's ch, Greenfield, $7 50; St Stephen's ch, Pittsfield, 4th quarterly payment, $75; St Peter's ch, Salem, Mass, half, $50; St John's ch, Wilkinsonville, $4 71—$153 44; O N E, 2 annual subscriptions for Constantinople, omitted in acknowledgment of 12th inst, $50; Monumental ch, Richmond, Va, for China, $10; per Rev G T Bedell, rector of Ch of the Ascension, New York, Miss A's scholars, for education of 2 children in China, $60; Edward Cammann 1, do, do, $25; a communicant 1, do, do, $25; J L R, for outfit of China Mission, $25; Miss Wilmer, do, do, $5; Mrs R H Thurston and Miss A P Thurston, for education of a boy, China, $25—$165; S S Grace ch, Providence, R I, $15; through B O Davis, R A, Louisville, Ky, from Dr J E Cooke's pledge, for Constantinople, $25; a female friend, by Bishop Smith, $2 50; St Paul's ch, Detroit, part of monthly collection, $20; St Ann's ch, Fishkill Landing, $14. Total, $993 44.

J. Smyth Rogers, Treasurer,
New York, June 19, 1844. 57 Wall-st.

The undersigned acknowledges the receipt, through T N Stanford, Esq, of $25, from Grace ch, New York, in aid of Zion ch, Fulton, W N Y.

Fulton, 4th June, 1844. A. C. Treadway.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sum, viz:—

From Rev B C C Parker, donation towards supplying Prayer-books to ship Oswego, $2; St Stephen's ch, monthly offerings, Rev J H Price, rector, $5 10. Total amount, $7 10.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, June 19, 1844.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sum:—

From R P Williams, St Louis, for sales and donation, $2.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street
New York, June 12, 1844.

Contributions for Sailor's Manual received

From Rev Wm H Lewis, rector of Calvary church, Brooklyn, $6 20; Mr Van Cleef, Brooklyn, $1; Mr S Van Duzer, New York, $3. Total, $10 20.

June 19. T. C. Butler.

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Part II.—Of the Catholic Church and the Romish System. Chapter I—Recapitulation. Chapter II—Indication of a Spiritual Constitution. Chapter III—The Scriptural View of this Constitution. Chapter IV—Signs of a Spiritual Society—Baptism—the Creeds—Forms of Worship—The Eucharist—The Ministry—The Scriptures. Chapter V—Of the Relations of the Church and National Bodies—Introductory—Objections of the Quakers—The Pure Theocratist—The Separatist—The Patrician—The Modern Interpreter of Prophecy.

Part III—The English Church and the Systems which Divide it. Chapter I—Introductory—How far this Subject is connected with those previously Discussed—Do the Signs of a Universal and Spiritual Constitution exist in England?—Does the Universal Church in England exist apart from its Civil Institutions in Union with them?—What is the form of Character which belongs especially to Englishmen?—To what depravation is it liable? Chapter II—The English Systems—The Liberal System—The Evangelical System—The High Church or Catholic System—Reflections on the Systems, and on our position generally.

"On the Theory of the Church of Christ all should consult the work of Mr. Maurice, the most philosophical writer of the day."—*Prof. Garbett's Bampton Lectures.* June 22.

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From the English Churchman.

Christian Art.

SIR,—In your number for April 25th ult., is an extract from a new German periodical, the *Kunst Blatt*, on which I beg leave to offer a few brief observations.

It appears that *Edward Steinle*, the artist, has submitted some designs for the decoration of the choir of the Cathedral of Cologne to the approbation of the Archbishop. The reviewer observes, that "under existing circumstances, and taking into account the artist's well-known attachment to the Church, and the tried wisdom and moderation of the Archbishop, there is nothing in this proceeding to attract notice." But the reviewer proceeds to denounce in the strongest terms "any imitation of this example," or any attempt to put the "fine arts under the guardianship of the Church." And in the succeeding paragraphs he endeavors to show that the effect of an Ecclesiastical Censorship at all times has been to control and depress Art, to take away its impress of Christian conviction, and eventually to destroy Art.

A most novel and extraordinary assertion, and entirely unsupported by any historical evidence.

On the contrary, it might easily be shown, and proved to the conviction of every fair and unprejudiced person, that as long as the Church preserved her ancient influence, and exercised her former accustomed guardianship and control over all objects of Art designed for her use, Art preserved not only its Christian and Catholic character, but its living inspiration and unrivalled power.

The reviewer lays down the following maxim as incontrovertible,—"*In Christian Art there must be a living principle of Christian Conviction, in reference to the form of the object and its purport.*" As this is expressed with the usual vagueness of German mysticism or philosophism, it is not clear what is the author's real meaning.

Christian Conviction may mean, in modern religious phraseology, such a mode or form of belief or no belief, as may be held by any of the denominations of continental or English Protestantism whether Lutheran or Calvinistic, Prussian or English Evangelical, Socinian or Rationalistic, or any of the infinitisimal variations of dissenterism; or, finally, it may be made to include the wide-spreading heresies of Eclecticism and Pantheism, which still hypocritically and falsely assume to be Christian, and obviously threaten to absorb within their perilous and awful vortex, the whole body of Protestants on the continent, and eventually, all in these countries who pride themselves on holding that unreal negation as the formula of their faith.

The expression, "a living principle of Christian Conviction," is nothing but a bare theoretical generalization, a proposition which implies nothing definite or tangible. It conveys no formal idea that one can realize.

Whereas, the plain, honest, direct declaration, that Catholic truth, or Catholicity, as the living abiding principle of the Holy Apostolic Catholic Church, is the only true real source of inspiration in Christian Art. The "Aura Divinior," the only principle of life, without which Art lies prostrate in a state of morbid action, or death-like torpidity, is so clear and obvious as not to be mistaken, however it may be excepted against or denied.

The reviewer seems averse to allow that the Reformation exercised any injurious influence on Art, although it is undeniable that the inherent principle of the Reformation dealt a deathblow to all Christian Art.

It is undoubtedly true that Catholic or Christian Art began to decline before the Reformation. But among several causes the ascendancy of classical paganism, as *Rio* happily designates it, was one that cannot be mistaken. That was the cause of the declension of Christian Art in Florence and Rome, in Parma, and finally in Venice. Much is ascribed to the secular policy of the Jesuits, evidenced by their preference for base and servile imitations of classical antiquity in their buildings. But in this they only followed the prevailing taste of the age; classical paganism may date its ascendancy in Italy, to the vile, profligate, corrupt rule of the Medici at Florence and Rome.

This is no place to enter into any disquisition as to the inherent Catholicity or Christianity of what is called, *volgo*, Gothic Architecture, in preference to the Roman, or debased and corrupted Classical. For at least 600 years the Gothic or Tedesco style was unknown in Italy, and yet will any one arbitrarily lay down, as an incontrovertible axiom, that the Gothic is the only true Catholic or Christian style. Are the once magnificent structures of San Paolo at Rome, San Vitalo at Ravenna, and Santa Sophia at Constantinople, the works of the fifth and sixth centuries, to be condemned as intrinsically uncatholic and unchristian? or those almost more magnificent monuments of the Romanesque, the cathedrals and baptisteries of Pisa and Florence?

The reviewer strongly objects to any submission on the part of Art and artist to Ecclesiastical authority. And yet he directs our eyes back to the days of *Van Eyck* and *Il Beato Giovanni Angelico da Fiesole*, when Art was almost solely consecrated to religious purposes. If the Church then exercised no direct external authority over artists, or the subjects of Art, there was no need for her interference. Both Art and her votaries were wholly devoted to her service, displaying the spontaneous tribute of a free and willing heart,—*nos nostraque Deo.*

The reviewer strenuously deprecates the Church prescribing any rules to Art, or insisting on sacred subjects being treated "as the orthodox faith requires?" Is this requirement so utterly unreasonable?

The reviewer refers to modern Greek Art as exemplifying the inevitable result of the interference of the Church.

"Here we see the certain result of the censorship of the Church over religious Art—issuing in—*torpidity and death.*"

But this authoritative dictum may be questioned.

Whatever may be the defects of modern Greek Art, and it is not attempted here to deny them, this much may be said in their defence, that they are not stamped with the impress of torpidity and death.

On the contrary, many exhibit manifest traces of ability, especially in their mechanical execution, and not only in a soft and harmonious tone and depth of color—but in the higher qualities of that intellectual and divine expression appropriate to their subjects.

Many centuries have passed away since the Greek Church, in order to guard against the profanation of the introduction of classical pagan types and similitudes into God's holy sanctuary, compelled strictly all artists who executed the *Icones* of our Lord and His holy mother, and those of the apostles and saints, to adhere to certain settled, established forms and types, which had been carefully, jealously, and reverently preserved from a remote antiquity as sacred Catholic traditional patterns or ensamples.

They were obliged to adhere generally to these ancient models, and preserve a certain gravity and severity of form and composition, and perhaps some minor details as to the costume and its colors.

But within these limits they were not precluded from exercising their genius in adorning their sacred subject with every attribute of beauty, grace, and majesty. If it has been the custom to represent the blessed virgin mother of our Lord as of mature age, and with a sweet and melancholy expression, there is not much room for complaint.

They never would have presumed to debase and profane their sacred and divine subjects by treating them in the naturalist and classical style, as has been done by *Correggio* in his famous *Notte*, and elsewhere; by *Sebastian del Piombo*, *Andrea del Sarto*, *Titian*, *The Caracci*, *Rubens*, cum multis aliis.

The reviewer speaks of the animating breath of "individuality," as the life of Art. Certainly it is not the living spirit of Catholic Art; but rather that profane, corrupt, proud, anti-Christian spirit, which is the principle of mere Protestantism, the right of private judgment; the vain, deceitful semblance of life, an unreal, false, treacherous *ignis fatuus*, luring its deluded followers to danger and destruction.

It is not intended here to insist on a direct censorship over Art by the Church.

As is said, well and truly, by the reviewer, "In Art itself, and in artists, must security be found for a religious spirit, that shall manifest itself to be true and living."

But then let us have a real security that this religious spirit be truly and intrinsically Catholic. Any other religious spirit is a false spirit, a spirft of Antichrist.

Catholic truth alone, as embodied in the one true visible Apostolic Catholic Church of the Fathers, can inspire and preserve the life of religious Art.

But I must conclude, however abruptly, and am, &c. ANGLO-CATHOLICUS.

Dr. Wolff's Journal.

On the 24th of January Dr. Wolff arrived at a considerable market-town called Miana. He paid a visit to the Mullah of the place, and had a long conversation with him. On the 26th he reached the city called Soujoon, and here he met Mirza Baker, the commander of the troops, with whom he had lodged for two months in the house of Mirza Baba at Meshed; they talked over the occurrences of former days. On the 28th he arrived at Khorantarah: here he had the pleasure of meeting the Rev. Mr. Stocking, an American Congregationalist Missionary, stationed at Ooroomiah, with Bishop Gabriel, Metropolitan of the Chaldean Christians, at Ooroomiah. There is also another Bishop at Ooroomiah, Mar Yoohannah, who some time since visited America. As Mr. Stocking and the Bishop had arrived at Khorantarah, before Dr. Wolff, they were already provided with lodgings, but at his request they became the Doctor's guests, and removed to the house he occupied.

"There cannot," says Dr. Wolff, "be entertained any reasonable doubt of the truth of the general tradition of the Chaldeans, that they are the descendants of the children of Israel: they call themselves Bnee Israel, (children of Israel,) their language is Hebrew, they have sacrifices called Doghran Shlama, in the Feast of Transfiguration, consisting of a lamb, sheep, or goat. They have in their churches, Holy of Holies; they have a *vail* like the Jews; the Bishops are of the tribe of Levi; the Yeseede are of the tribe of Judah, but they have apostatised; they have a river called Gozan; the Jews of Chaldea call them their nepehws; they have a horror of images, &c. They have seven sacraments, and these are their names, by which you will observe that they are entirely different—at least the greater part are, from the sacraments of the Roman Catholics:—

"1st, Blessing of the Priest, or ordination.
"2d, Consecration of the Church.
"3d, Baptism.
"4th, The Lord's Supper.
"5th, The Blessing of the old Leaven.
"6th, Matrimony.
"7th, Service of the Dead.

"While they were living near Mosul, in Mesopotamia, in a place called Halah and Habor, St. Thomas the Apostle arrived in Mesopotamia, and preached the Gospel to them. Their patriarchs resided first at Eelat Khokhi, then at Marava, three days' journey from Tabreez; then at Alkush, mentioned in Nahum i. 1; and after Tamerlane's invasion they retired to Cochanes in the mountains. Some years ago the Bishop of London sent me a letter, produced by some pretended Chaldeans, who said that it had been written by the Patriarch of the Chaldeans. I wrote at once to his Lordship, that they were impostors, and Bishops Gabriel and Mar Yohanna are now sitting by my side, while I am writing this letter to you, and they tell me that I was not mistaken in my suspicion, that the letter produced from the patriarch was a forgery.—*English Churchman.*

Gibraltar.

The following letter from the Lord Bishop of Gibraltar, dated Leghorn, April 16, 1844, was read at the meeting of the S. P. C. K. last week:—

"I arrived here a few days ago in the course of my visitation of the English congregations in Italy; and I am happy to inform you, that we have agreed to form a District Committee of the Society for Promoting Christian Knowledge at Leghorn. There are but few facilities for distributing religious books in Italy, as you are already aware, but it will serve the purpose of establishing a depot for the English congregations, and for English travellers and seamen, and of otherwise advancing the objects of the Society.

"My Italian visitation has afforded many points of great interest, and none more so than Rome itself, where I remained eight days. I found there great numbers of our countrymen, as might be expected; and during the two Sundays which I remained there, I preached to crowded congregations in the "large upper room" which serves as a chapel. The lower part of the building is a granary; so that nothing could be more primitive than our place of assembly; and there were many circumstances which contributed to carry back our minds and feelings to Apostolic times. Many, and I think I may say most of us, felt very strongly the force of those circumstances, and were deeply impressed with the value of the ordinances of our Church.

"I administered the rite of Confirmation on Thursday, the 28th of March; and on Palm Sunday we celebrated the Lord's Supper, the number of communicants being not less than a hundred and fifty. The day following I left Rome to get out of the way of the sights and sight-seers (alas, that one should be obliged to use such expressions,) of the Holy Week. In the evening I embarked at Civita Vecchia, for Nice and Genoa, where I held confirmations and preached, and from Genoa I came hither. Leghorn is the only city in Italy where we have a place with the exterior appearance of a church. This we owe to the liberal permission of the late Grand Duke of Tuscany. It is a handsome building, and is now, happily, consecrated, after having been long used for public worship. The consecration took place on Sunday last, to the great gratification of the residents. Some of the Roman Catholic inhabitants and some of the Jews, who are here very numerous, were present as spectators. Altogether the services of the day were more than usually interesting. They have served here, as in other places, to remove something of the ignorance which prevails concerning us, and to raise us in the estimation of the people in this part of the world. And it is evident that the completion of our Church system, and the due celebration of our reformed ritual, quiet and unostentatious though it be, cannot be without its effect in these countries. To-morrow I proceed to Pisa, and from thence, in a few days, to Florence."—*English Churchman.*

Duelling.—The Army.

In the amended Articles relating to duelling, just issued from the War-office by Her Majesty's authority, "for the purpose of more effectually discouraging and prohibiting a practice which is a violation of Her Majesty's orders, and a flagrant breach of the law of the land," we find that—

"These Articles declare, that it is suitable to the character of honorable men to apologize and offer redress for wrong or insult committed, and equally so for the party aggrieved to accept, frankly and cordially, explanations and apologies for the same.

"If such redress be refused to be given, or to be accepted, and the friends of the parties have failed to reconcile the differences, a reference should, in conformity with the signification of Her Majesty's pleasure in the 106th article, be made to the commanding officer on the spot, who will use his best advice and influence to reconcile the parties; and the differences having been honorably settled by the good offices and responsibility of the commanding officer, ought never to be revived by either party, or by any other officer, or body of officers; if, however, the commanding officer fail to reconcile the parties, it will become his duty to take such measures as he may deem necessary in order to prevent a duel, or to maintain good order in Her Majesty's service, and the person refusing to be reconciled will be liable to be brought to a court-martial, and if convicted, cashiered, or suffer such other punishment as the Court may award.

"All parties implicated in duelling are liable, on conviction before a General Court-martial, to be cashiered.

"Her Majesty's pleasure is expressed in the 107th article, that officers, being the friends or seconds of the parties, shall exert their influence to adjust a difference on terms consistent with the honor of each of the parties. The failure in settling a difference being generally attributable to excessive demands for reparation made by one of the parties, the conduct of the seconds, by the 107th article, is made liable to be investigated as well as that of the principals, in all cases in which a dispute shall be referred for the consideration of a General Court-martial.

"Personal differences between gentlemen living together as brother officers can seldom fail to be honorably and promptly adjusted, in the first instance, by explanation between their mutual friends; the propriety of an early explanation and acknowledgment of error was so forcibly pointed out by Field-Marshal the Duke of Wellington in confirming the sentence of a General Court-martial in 1810, that Sir Henry Hardinge inserts the following extract of his Grace's sentiments on this point:—

"'The officers of the army should recollect that it is not only no degradation, but that it is meritorious in him who is in the wrong, to acknowledge and atone for his error, and that the momentary humiliation which every man may feel upon making such an acknowledgment is more than atoned for by the subsequent satisfaction which it affords him, and by avoiding a trial and conviction of conduct unbecoming an officer.'"—*English Churchman.*

False Liberality.

Men now profess to be lukewarm on very principle: they found their indifference upon reasoning, and regard it as a mark of toleration, and the result of a philosophic spirit guided by justice and expediency in all its views. To treat all forms of Christianity alike, and to admit into the most intimate bonds of fellowship those whose errors we profess to condemn as fatal, and whose opinions, if unhappily they were to prevail, we acknowledge would end in the triumph of falsehood, and the persecution of the truth,—this is regarded by many as the soundest policy. The patrons of the most evil doctrines—the members of the most intolerant and misguided sects—we think ourselves not only authorized, but bound, to unite with them in all things; we shower down upon them the same favors; we intrust to them the same confidence and power; we give to them in every instance the same encouragement as others. In nothing do we deem it prudent to mark openly and decidedly our disapprobation of their views.—*Rev. C. Benson.*

A GOOD REBUKE.—Abon Honnifah, chief of a Turkish sect, once received a blow in the face from a ruffian, and rebuked him in these terms, not unworthy of Christian imitation: "If I were vindictive, I should return you outrage for outrage; if I were an informer I should accuse you before the caliph; but I prefer putting up a prayer to God, that in the day of judgment he will cause me to enter heaven with you."

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New York, May 1, 1844. yly

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The Liturgy in No Danger. A Letter to the Author of an article in the New Englander, for October, 1843. Price, 10 cents.

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Church Authority, a Sermon by Rev. L. Windsor.

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The Argument for the Apostolical Succession. By the Rt. Rev. Bishop McIlvaine.

A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis. June 15.

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April 6, 1844.—yly

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The Churchman.

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